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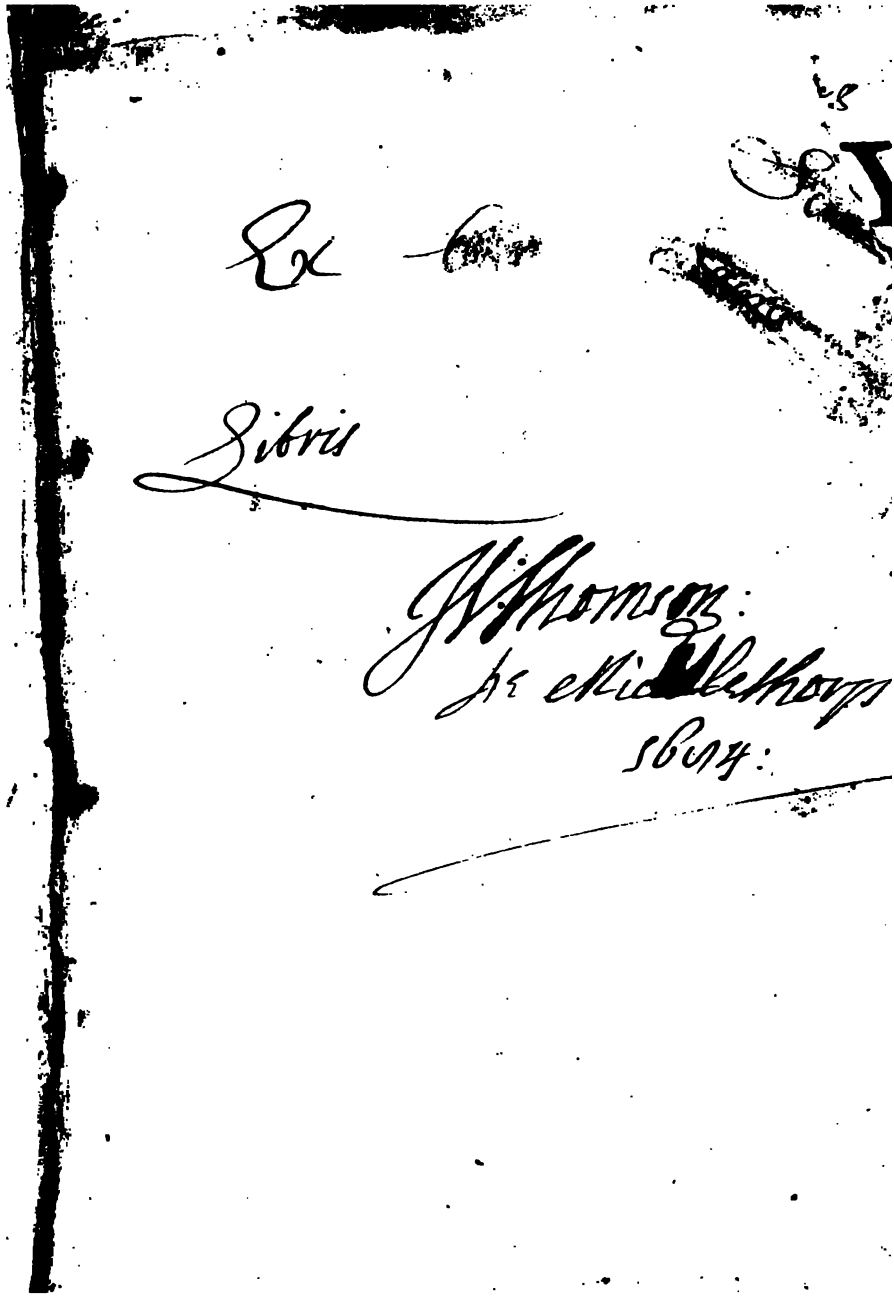
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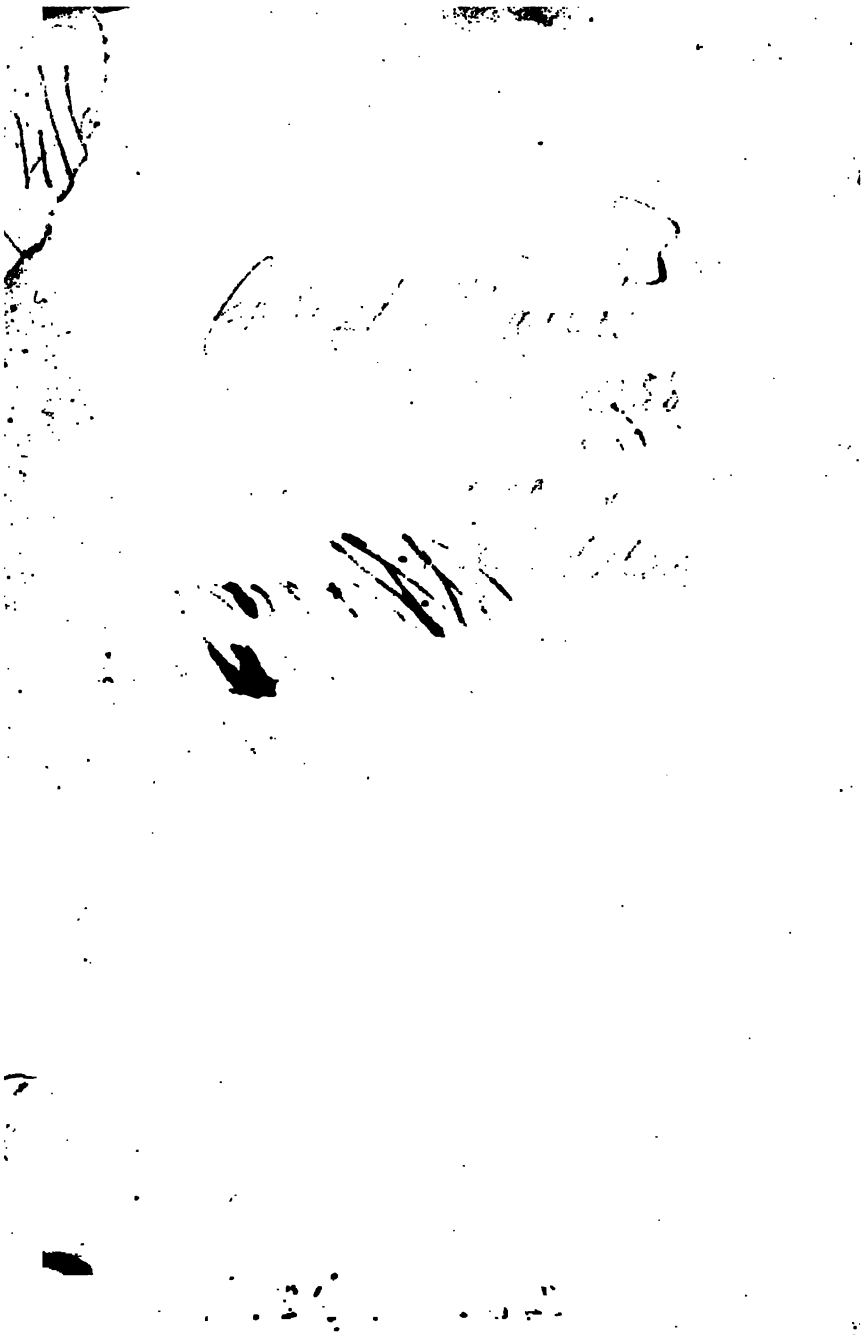
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THE HISTORY OF THE IMPERIALL ESTATE OF THE *Grand Seigneurs:*

Their Habitations, Liues, Titles, Qualities, Exerciſes, Workes, Reuenewes, Habit, Diſcent, Ceremonies, Magnificence, Iudgements, Officers, Fauourites, Religion, Power, Gouernment *and Tyranny.*

Tranſlated out of *French* by E. G. S. A.

LONDON,
Printed by *William Stansby*, for *Richard Meighen*, next to the middle Temple in Fleetſtreet.
1635.

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BODLEIANA
OXFORD

THE HISTORY OF THE SERRAIL, AND OF THE COVRT of the *Grand Seigneur*, Emperour of the *Turkes*.

WHEREIN IS SEENE the Image of the *Othoman* Greatneſſe, *A Table of humane paſſions, and the* Examples of the inconſtant proſperities of the Court.

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Tranſlated out of French *by* Edward Grimeſton *Serjant* at *Armes*.

LONDON,
Printed by *William Stansby*.


BIBLIOTHECA·BODLEIANA·

TO THE RIGHT WORSHIPFVLL *HIS WORTHY* Kinſman,

Sr. Harbottell Grimeſton Knight *and* Baronet.

SIR,



IT is the vſuall manner of Men, whom GOD hath bleſt with the goods of Fortune, when Death ſummons them to leaue the world, with all their wealth; they are then ſollicitous and carefull how to diſpoſe of that

which they cannot carrie with them. Then they call for Counſell to aduiſe them in the drawing of their laſt Wills and Teſtaments, bequeathing large Legacies to their Children, Kinsfolke and beſt reſpected Friends, to remayne as a future teſtimonie of their bounties: But it fareth not ſo with mee; I muſt ſay with poore *Bias*, *Omnia mea mecum porto.* I am now creeping into my Graue, and am freed from that care, how to diſpoſe of my worldly eſtate. But I feare that my diſabilitie will leaue ſome ſtaine of Ingratitude vpon mee, when I dead; that I haue left no teſtimonie of my thankfulneſſe to ſo worthy a friend as your ſelfe, from whom I haue receiued ſo many fauours. To make any reall ſatisfaction, I cannot, neither doe you need it. Yet to free my ſelfe (in ſome ſort) of this imputation of ingratitude, I haue bequeathed you a verball Legacie, the laſt of my fruitleſſe labours. I hope you will giue it acceptance and countenance it for your owne, where you may at your beſt leiſure (without any labour, trauell, or expences) enter into the great *Turk's Seraglio* or Court, and there take a ſuruay of the life, luſts, reuenewes, power, gouernment, and tyranny of that great *Ottoman*. I bequeath it

you

you as a teſtimonie of my thankfulnes when I am gone. If you make it your recreation after more ſerious affaires, I hope you will receiue ſome content, to reade the State of the proudeſt and moſt powerfull Monarch of the World. If it pleaſe you, I ſhall thinke my ſelfe very happy, hauing performed this laſt dutie. And will euer reſt,

Your truly affected poore

Vnckle,

Edward Grimeſ

THE GENERALL HISTORY OF THE SERRAIL, and of the Court of the *Grand* SEIGNEVR, Emperour of the TVRKES.

The firſt BOOKE.

THe wiſeſt among Men aduiſe vs to goe vnto Kings as vnto the fire, neither too neere nor too farre off: It burnes when wee approach indiſcreetly, and doth not warme him that ſtands farre off: The glorious luſtre of Royall Maieſtie, conſumes the raſh preſumption of thoſe which approach too neere, and the beames of their bounty doe neuer warme thoſe ſauage humours which recoile in flying from them. The true examples which Hiſtories ſupply, haue confirmed the excellency of this counſell: yet a deſire of the publique good hath enforced me to violate this reſpect, and my vowes to ſerue it carries mee into the danger there is in gazing too neere vpon Kings. I approach vnto the proudeſt of all other Princes, and the moſt ſeuere of Men, yea ſo neere as I diue into his ſecrets, viſit his perſon, diſcouer his moſt hidden affections, and relate his moſt particular loues. If I looſe my ſelfe, yet

I ſhall giue proofes of this veritie, that in the age wherein wee liue, whoſoeuer imployes himſelfe wholy for the publique, in the end ruines himſelfe: But Man is not borne only for himſelfe, and the barbarous ingratitude of the times cannot ſerue for a pretext but vnto idleneſſe: He that will labour, muſt paſſe ouer theſe obſtacles; for he is not worthy of life, which doth not imploy it well; and to conſume himſelfe for the publique good, is to reuiue againe glorioufly out of his aſhes, like vnto a new Phœnix. *I haue conceiued, that hauing giuen you the Hiſtory of the Turkiſh Empire, from its beginning vnto our times, it would not be vnprofitable to let you ſee what their manners are, their kind of liuing, their conuerſation, and the order of their gouernement, which ſo powerfull and redoubted a Conquerour doth obſerue. To doe it ſafely wee muſt enter into the Serrail, where the ſecret of all theſe things is carefully ſhut vp. But for that in going thither we muſt croſſe thorough the Citie of Conſtantinople, let vs ſpeake ſomething of the ſituation, antiquitie, and beautie, of this pompous Citie, the fatall abode of the moſt powerfull Emperours of the Earth.*

CHAP. I.
Of the Citie of Conſtantinople.

THe Grecians conſulting with the Oracle of *Apollo Pythens*, what place they ſhould chooſe to build a City in Thrace, had for anſwere that they ſhould lay the foundations right againſt the Territory of blind Men; ſo terming the *Calcidonians*, who comming firſt into that country, could not make choice of the fertility of a good ſoyle, and were ſeated vpon the other ſide of the Sea vpon the borders of Aſia, in a place which was vnpleaſing and vnfruitfull, in old time called the Towne of Calcedonia, but now the Borough *Scutari*. *Pauſanius* Captaine of the Spartians had the charge to build it, and *Byze* Generall of the

the Megarian Fleet, gaue it his name, and called it Byzance: It hath carried it for many ages with the glory to be esteemed among the Grecians, the most fertile of their Townes, the Port of Europe, and the Bridge to passe thither from Asia; vntill that Great *Constantine* leauing Italy retired into the East, and carried with him the most powerfull Lords which might trouble that estate: He built after the Modell of Rome, a stately Citie vpon the Antiquities of Byzance, where he erected the Eternitie of his Name, and called it Constantinople, or new Rome. The greatnesse of the Wals, the safety of the Forts, the beautie of the Houses, the riches of Columnes, which seemed to haue drawne into that place all the Marble, Iasper, and Porphyry of the Earth, were the rare wonders of the Architecture, but aboue all these things appeared a magnificent Temple, which the pietie of this Prince had consecrated to the Diuine Wisdome, vnder the name of *Sancta Sophia*, whose building and riches seemed in some sort to enuie the glory of King *Salomon*, in the like designe; at the least according to the time, and the power of *Constantine*. Seuen rich Lampes ministred occasion to curious spirits to obserue their rare art, they all receiued at one instant the substance which did nourish their flames, and one being extinct all the rest were quencht. This was in the yeare of Grace, three hundred and thirty. Since two tumultuous factions grew in the Citie, who after they had cast the fire of an vnfortunate Sedition into the spirits of Men, brought the flames into this goodly Temple and burnt it. For this cause *Iustinian* the Emperour employed in the restoring thereof, a part of the Treasures which he had greedily gathered together: He caused it to be re-edified with more state then it had beene, and in seuenteene yeares he imployed thirty foure Millions of gold, which was the Reuenew of Egypt for that time: He laid a foundation of eight hundred thousand Duckets of yearely rent, and caused this holy and reuerend place to be serued by nine hundred Priests, Men who had the merit of their beginning from Learning and Pietie. The Citie being the Queene of the World, within few yeares after, saw her restorer triumphing ouer the

King of Perſia, and had the grace to keepe in her boſome, the precious treaſure of Chriſtianity, a part of the Croſſe of the Redeemer of the World, found by the carefull pietie of the Emperours Mother: her joy, pompe, and luſtre, were growne to that height, as it ſeemed there could be nothing more added: it is by ſucceſſion of time the ſeate of the greateſt Monarches of the Earth: *Severus* and *Anthonin* his ſonne did enuy it, and rauiſhed from its reſtorer, the glory to haue named it, calling it *Anthonia*, by one of their names. But whatſoeuer hath a beginning in this World muſt haue an end: and the goodlieſt things paie tribute to change. In the yeere 1453. on Tueſday the ſeuen and twentieth of *May*, it was after a long ſiege made a prey to the victorious Turke: *Mahomet* the Second of that name, and the eleuenth Emperour of the Turks entred it by force, ſpoyled it, and ſackt it; The Emperour *Conſtantine Paliologo* loſt his life, with a great number of men of quality, and all the Chriſtian men were ſubiect to the Sword, or to the rigour of bondage: the women were a ſport to the lubricity of the Turkes, and their goods ſubiect to their ſpoyle, in reuenge (ſome ſay) of the ſacke and burning which the Grecians made of Troy, from whom they will haue the Turkes to be deſcended: but rather for a puniſhment of the impiety of the Grecians, who blaſpheming againſt Heauen, deny that the Holy Ghoſt proceeds from Ieſus Chriſt the ſecond Perſon in the ineffable Trinity. *Mahomet* the Second of that name, was the firſt that ſeiled the *Othoman* Throne there, They changed the name among them, and called it *Stamboll*, that is to ſay, the great, the Royall, and the abundant. Her goodly places ſuffer the like inconſtancie, and are called *Baeſtans*, the ſtately *Hippodrome*, is called the place of Horſes. *Atmaydan*, and the wonderfull Temple of *Sainta Sophia*, is become the chiefe Moſquee of *Mahomets* ſuperſtition.

The ſituation of Conſtantinople, and its forme.

This Citie is ſituated vpon a point of firme Land aduanced into the channell which comes from *Pontus Euxinus*, or the blacke Sea, which Geographers call the *Boſphorus* of Thrace. It is watred of three parts by the Sea: towards the North by a Gulfe or Arme of the Sea, called the Horne, which the Boſpho-

Bosphorus thrusts into Europe, and make the Hauen of Constantinople the goodliest, the deepest, and the most commodious in Europe: Towards the East it is watred by the extremitie of the channell or Bosphorus; on the South by the waues of the Propontique Sea; and vpon the South it hath the firme Land of Thrace. The forme is Triangular, whereof the largest side is that towards the Serrail, which lookes to the Sea towards the seuen Towers, and its vast circuit containes about fiue leagues: The wals are of an extraordinary height, with two false Brayes towards the Land, and include seuen Hils within it. The first serues as a Theatre to the Imperiall Palace of the Prince, where it is commodiously and proudly seated: The last lookes vpon the extremity of the farthest parts of the Towne opposite to this, and vpon the way which leads to Andrinopolis by Land. But betwixt the third and the fourth, where a Valley doth extend it selfe called the great, is an Aqueduct of rare structure, which *Constantine* caused to be drawne seuen leagues from the City, and *Solyman* the Second aduanced it two Leagues beyond, and increased the current of water in so great abundance, as they doe serue seuen hundred and forty Fountaines for the publique, not reckoning those which are drawne into diuers parts to furnish the great number of Bathes which serue for delights, and the Turkes superstition.

Vpon the last of the seuen Hils are yet to be seene the ancient buildings of a Fort strengthened with seuen Towres in the midst of the situation; the Turkes call it *Giedicula*, that is to say, the Fort of the seuen Towres, in the which the wonders of Art was so great in old time, as what was spoken in the one was heard in all the rest, not all at one instant, but successiuely and in order. Two hundred and fifty Souldiers are in guard, commanded by a Captaine who hath the charge, who may not goe forth without the leaue of the Grand *Vizir*, except it be on two dayes in the yeare, when they celebrate their Feasts of *Bayrans*, or Easter. The first Turkish Emperour which possest Constantinople lodged their treasure in these Towres: The one, was full of Ingots, and coyned gold; two of them con-

contained the ſiluer that was coyned and in Ingots: another had diuers armes and ornaments for Souldiers, and the Capariſons for Horſes, enricht with gold, ſiluer and precious ſtones: the fift ſerued for ancient Armes, Medales, and other precious remaynders of Antiquity: the ſixt contained the Engines for Warre: and the ſeuenth, the Rols and Records of the Empire; accompanied with a goodly gallery, in the which were placed the rich ſpoyles which *Selym* the firſt brought from Tauris, when he triumphed ouer Perſia. All theſe treaſures were carefully kept vntill the Reigne of *Selym* the Second. But it is in eſtates as with priuate Families: In theſe ſome gather together with much toyle that which their heires waſte prodigally; and ſome Kings heape vp treaſure which ſerue as a ſubiect of prodigality to their Succeſſors. For this Prince baſe and effeminate, who it ſeemes, was not borne but for the ruine of his Empire (if Chriſtians could haue imbraced the occaſions) waſted in the expences of the Nauall Army, which the battaile of *Lepantho* made ſubiect to the Chriſtians, and before in the warre of Cyprus, the beſt part of the immenſe treaſure which his Father had heaped vp in theſe Towres: the reſt ſerued for his laſciuious and diſordered paſſions with his Concubines. Since *Amurath* his Sonne changed the place of the treaſures of the Empire, and from the Towres transferred them into his Serrail: ſo they draw vnto him that which he loues, and ſeeing that money doth poſſeſſe the hearts of Men, it is reaſon they ſhould haue a lodging in their Palace. This alteration hath ſince appointed theſe places of the treaſure, to be Priſons for the great Men of the Port or Court, whom the *Soltans* will not put to death: For the Fortreſſe being of a great extent, ſuch Captiues haue the more libertie. They ſhut vp in the Towres of the blacke Sea, which is a Caſtle vpon Europe ſide ioyning to the Sea, Chriſtian Priſoners of qualitie, where in the yeare 1617. Duke *Koreski* a Prince of Moldauia was lodged.

Conſtantinople hath within the incloſure of the wals aboue two thouſand Moſquees, or Turkiſh Temples built by their Emperors: for we will make no further relation of the rarities

of

of that Imperiall City, but ſuch as are at this day. Wee may read the wonders of that ancient City in other Authours; and particularly in the Bookes which *P. Gillius* hath written. The chiefe of all theſe Moſquees is that which hath beene erected in the ancient Temple of *Sancta Sophia*, called by the Turkes *Ayaſophia*; it hath ſixe goodly and ſumptuous Forefronts, the walls are of bricke, couered in old time both within and without with white Marble, Porphyry, and other rich ſtones; they are now of Lead. The open Porches about it haue ſix doores which augment the beauty; foure doores of the Church open at the entry; the height of the Vault couered with Lead, ſhewes the magnificence of the worke: ſixteene great Pillars ſupport it, foure are Iaſper of the Ile of Cyprus, foure are of white Marble, foure of Porphyry, and foure of another ſtone as rich: forty eight other Pillars of leſſe bigneſſe, but of the ſame matter ſerues to ſupport this great Fabrique, and a leſſer and lower Vault is ſupported by foure and twenty Columnes of the ſame Marble and Porphyry. The rare Statues and rich Images wherewith *Conſtantine* had adorned it, are no more to beſeene: *Mahomet* the Second had vowed them to the ſack of the City when he tooke it: only an Image of the Virgin who bare the Sonne of God, remaynes whole and vntoucht in the midſt of the Vault, not without a particular prouidence of Heauen: Yet the Turkes draw a vaile croſſe to prohibit the ſight; but this doth not hinder the Chriſtians by creeping vp by ladders to ſatisfie their deuotion, when as at lawfull houres they may enter into the Moſquee: Now the Turkes haue white-caſt the Vault in diuers parts, to write the Name of God in the Arabique tongue. The breadth and length of this Church may be well comprehended by the height, the which is limited by the ſhot of a Harquebuſſe: vnder it is a Vault full of Altars and Sepulchres, in reſpect whereof the Turkes haue cauſed the doores to be walled vp. In a place neere vnto it are found ten great Piles full of Oyle ſince the time of *Conſtantine*, which haue continued vnto this day free (by reaſon of the low vault) from the fire which conſumed the firſt beauties of this Temple, the long continuance

of

ot yeares hath made this Oyle white like Milke: It now ſerues for Phyſique which the Apothecaries vſe for the Grand *Seigneur*.

By theſe vaulted places they deſcended into two hollow Caues which goe vnder the ſtreets of the City, the one leads to the Grand Serraill, and the other goes farre vnder *Conſtantinople*, vnprofitable at this day, except the one which hath receiued light by ſome breaches which time hath made, ſerues only to winde ſilke, and brings vnto the Coffers of the *Shaſna*, or Exchequer, three or foure hundred Zequins of yearely rent. But the goodly and ancient buildings which did adorne this admirable Temple, haue beene ruined by the Turkiſh Emperours, except thoſe which ſerue for a dwelling to ſome Congregations of the Prieſts of the Alcoran.

Beſides this great and admirable Moſquee, there are foure others of note, the durable markes of the magnificence of the Turkiſh Emperours. The firſt was built by *Mahomet* the Second, after that hee had triumphed ouer Conſtantinople: He cauſed it to be erected after the Modell of *Sancta Sophia*, but much leſſe; he enricht it with threeſcore thouſand Duckets of Reuenue; hee cauſed two hundred faire Chambers to be built about it couered with Lead, as well to lodge the Prieſts which did ſerue, as to receiue all ſtrange Pilgrimes of what Nation or Religion ſoeuer they were, where they are entertained for three dayes: without the Cloyſter are alſo built fiftie other Chambers for poore men. The ſecond Moſque was made by *Baiazet* the ſecond ſonne to the ſaid *Mahomet*. The third by *Selym* the firſt ſonne to this man: and the fourth by *Solyman* ſecond ſonne to *Selym*. Theſe three laſt Princes are euery one buried within the walls of his Moſquee in ſtately Tombes, vpon the which there are continually a great number of Lampes burning, and Turkiſh Prieſts mumbling of the Alcoran, who pray after their manner for the ſoules of theſe Monarches. The moſt ſtately of theſe foure Moſquees is that of *Solyman* the Second, : it exceeds in Marble and other rich ſtones the pompe of *Sancta Sophia*, but it yeelds to the wonders of the Architecture, whereunto few could yet attaine.

Se-

Selym the Second built his Moſquee in the City of Andrinopolis: *Achmat* the laſt employed exceſſiue ſummes of money in the Fabrique of that which he built of late yeares in *Conſtantinople*: the magnificency of the ſtructure exceeds thoſe which we haue mentioned, the Turks call it the new Moſquee, and their Prieſts the Incredulous: for that *Achmat* cauſed it to be built againſt the aduice which they gaue him, that ſuch a worke would not profit his ſoules health, ſeeing that hee had made no conqueſts vpon the Enemies of his Law. The other Turkiſh Emperours could not build any, for that they had made no conqueſts to enlarge the Empire of their Predeceſſors. For the Law of the ſtate conformable to that Religion, forbids Turkiſh Princes to build any Temples, if they haue not extended the limits of their Empire in the Territories of Chriſtians, where they may cauſe their Alcoran to be preached: for ſuch workes of piety cannot be vſefull to the health of their ſoules (the *Muſties* ſay) who are oppoſite to ſuch deſignes, if their Emperours would vndertake it.

The Grecians which are Chriſtians, haue within Conſtantinople forty Churches for their diuine Seruice; the Armenians haue foure, and the Latines (leſſe fauoured then theſe) haue but two: *It is* true that moſt of them are lodged at Galata, now called Pera, which is on the other ſide of the channell, where they haue nine Churches for their Deuotions and holy Myſteries. The Iewes haue the credit to be within the City in nine ſeuerall quarters, and haue eight and thirty Synagogues. They haue gotten more libertie and power then they haue in Chriſtendome, for that they obſerue the formes of the Grand *Signior*, and moreouer they haue the managing of the Domeſtique Affaires of great Men and Officers of the Port, where they are the common giuers of aduice. The walls of this Imperiall City are yet firme and entire. They are double vpon the firme Land, except it be towards the Gate of *Ayachapezi*, that is to ſay, the holy Gate, by reaſon of the great number of Religious bodies which were in a Church neere vnto that Gate. *Mahomet* the Second entred thereby to defile the holineſſe of the place: there are nineteene Gates aſwell

vpon the firme Land as towards the Sea, which ſerue for an entrance into this City. Many great places are extended for the commodity of the Publike, ſome haue preſerued the ancient Pyramides, and the workes of Braſſe erected by Chriſtian Emperours, amongſt others that which they call *Petrome*, where there are to be ſeene whole Obeliſques; and three great Serpents of Marble creeping vpward wreathed one within the other: One of the which hath a breach in the throat, for *Mahomet* the Second entring into the City, had a conceit that they were the worke of ſome enchanting Sorcerer, and ſpurring on his Horſe to be ſatisfied, hee made this breach with his Launce. There is euery day a publique Market in ſome one of theſe places. One Friday it is in three, and the moſt famous are of Wedneſday, Thurſday, and Friday: They call them *Schibazars*, that is to ſay, Markets of things neceſſary for vſe. About theſe places are erected aboue two thouſand ſhops for Broakers, who ſell any thing wherewith to furniſh the neceſſity of thoſe which deſire to repaire their want: The tole of this old traſh is not ſo little but it yeilds yearely vnto the Princes Coffers ſix Charges of Mony, which is in value eleuen thouſand Sequins, or foure thouſand, foure hundred pounds ſterling; for the Turkiſh exaction makes profit of euery thing. The ſhops for Merchants exceed the number of forty eight thouſand; they are diuided according to the diuerſity of trades or Merchandizes into diuers places; but euery trade hath his quarter, and in diuers parts for the commoditie of the Publique. Only Goldſmiths, Iewellers, and Merchants of cloth of gold are in one place called *Bayſtan*, that is to ſay Market; the others *Buzars*: This rich place is inuironed with wals ſixe foot thicke; there are foure double Gates one before the other, like vnto a little Towne, vaulted round about. This rich Market place hath foure and twenty Pillars which ſupport the vault, vnder the which there are many little ſhops like vnto boxes in the wall, or in the Pillars, euery one is ſixe foote broad, and foure long: There they ſhew forth their rich Merchandizes vpon little Tables which are before them. Without doubt the gaine muſt be exceeding

great,

gteat, and the ſale ordinary, ſeeing they paid vnto the Prince yearly fiue hundred Sequins, or two hundred pounds ſterling, to haue leaue to ſell there. Theſe are only Iewellers and Merchants of cloth of gold: The Goldſmithes are without about the wals of this place, and euery one payes yearely a hundred Sequins, or forty pounds ſterling to the ſame end.

Beſides the Bayſtan, there is another leſſe inuironed with a wall, and ſupported by ſixteene ſmall Pillars; in the incloſure whereof they ſell linnen cloth and ſilkes, but without it is the deteſtable Market where they ſell men and women; on the one ſide they buy ſlaues which are already inſtructed to ſerue, or to practiſe ſome trade, and on the other thoſe which know not any thing. Theſe places repreſent better then the former, the fearefull Image of the Turkiſh tyranny: It binds them to ſlauery which the God of the World hath created free: the Merchants viſit ſuch Merchandizes, and ſuch as haue an intent to buy, doe firſt ſee the perſons of either ſexe naked: they handle the parts of their bodies, to obſerue if they be ſound, and they vncouer that which Nature herſelfe hath laboured to hide. The women if they be faire are bought at a deare rate to ſerue the luſtfull paſſions of ſome hideous and fearefull Moore: they to whom Nature hath denied ſuch graces, are taken to empty the cloſe-ſtooles of great Turkiſh Ladies, and to waſh with water the parts of their body, which ſerue to diſcharge their bellies, as often as they haue need. We will relate the reſt of the miſeries of this ſeruitude in another place, diuiding them of purpoſe to make them the more ſupportable. For in truth they are in this worke the moſt tedious ſubject of this Hiſtory. Who could without ſighing ſee an infinite number of Chriſtians laden with the fetters of a violent ſlauery by the barbariſme of the Turks? And in a place neare vnto this the Infidels keepe another Market where they only ſell Nurſes: and from this vniuſt traffique the Princes vndertakers draw ſixteene thouſand Sequins for the toll, or ſixe thouſand foure hundred pounds ſterling.

Many other places of this ſtately Citie yeild vnto the treaſury the Reuenues of many good ſummes of money. The Ta-

nernes which ſell wine publiquely to Chriſtians, and to Iewes, but in ſecret to Turkes (being aboue fifteene hundred in number) pay thirtie ſixe charges of monie, and euerie charge is valued at ſixteene hundred thirtie three Sequins. The Sea ſhoare towards Pera, payes for the toll of fiſh which is ſold there, eighteene hundred charges of ſiluer yearely. The Market where as Corne, Meale and Pulſe is ſold, yeelds yearely foureteene charges of monie. That where the Merchandizes which comes from Caira is vented, is worth yearely to the *Chaſna* or the Imperiall treaſure, twentie foure charges of ſiluer. The great cuſtome which is leuied from the Caſtle of *Gallipoli* vnto that of the blacke Sea, vpon Spices and other Merchandizes which comes by ſhipping is worth a hundred and foureſcore charges of ſiluer. The great Shambles of Beeues and Muttons, which are without the Citie, and furniſh it with neceſſarie meate, yeeld two and thirtie charges of monie: they are called *Chaanara*, two hundred *Capſaplers*, or Butchers, ſerue them: A Superiour called *Capſabaſſa* commands them, who hath a charge they ſhall furniſh freſh meates: And no man may kill an Oxe or a Sheepe without his permiſſion, vnleſſe it be for the Sacrifices of the Turkes. The Iewes purchaſe licenſe from him to furniſh their owne meate. Finally, if this *Capſabaſſa* ſhould through couetouſneſſe raiſe the price of meate aboue the ordinarie taxe which is ſet downe, and that his corruption ſhall come to the knowledge of the *Grand Seigneur*; there is nothing could free him from the rigour of cruell death: Hee is torne in peeces, and cut into foure quarters, which they ſend vnto the Shambles to be an example to others: So as feare keeping him in awe, hee preferres the publique vtilitie before his priuate profit. The impoſt which is raiſed in *September* and *October*, vpon the great number of Cattle which come from Hungarie to furniſh Conſtantinople, is too great to be eaſily reckoned: For during this great Faire, whereas the people only and not the Butchers may buy, you ſhall ſee troupes of fiue and twentie thouſand Oxen, and fortie thouſand Sheepe. The treaſure doth alſo receiue an ineſtimable reuenew by the ſale of Houſes, Ships, Veſſels, and Barques at Sea; and the two in the hun-

hundred of all ſorts of Merchandizes by Sea, amounts to great and ineſtimable ſummes. The taxe of thoſe which imbarque themſelues to trauaile, which is an *Aſpre* for euery head if they be Turkes, and two if they be Chriſtians or Iewes, is of no ſmall importance. The Tribute called in Turkie *Charay*, which is leuied vpon the Iewes in Conſtantinople, after the rate of a Sequin for euerie male Childe, is worth eleuen Millions, three hundred Sequins yearely, although there be many of that Nation which are free from this Tribute. They doe alſo giue a preſent of three thouſand Sequins euerie yeare, for the confirmation of their Priuiledges, and to haue a Rabbin to command their Synagogues, and twelue hundred Sequins to haue leaue to burie their Dead. The Chriſtians, Grecians, within three miles or a league of Conſtantinople, pay for euery Male a Sequin, which amounts to the ſumme of aboue thirtie eight thouſand Sequins: They doe alſo giue fiue and twentie thouſand yearely for their priuiledge to haue a Patriarch, and to preſerue the number of their Churches. The priuiledge of their Burials coſt them aboue three thouſand Sequins. The impoſition called of Virgins, helpes to fill the *Grand Seigneurs* Cofers, or his Treaſurers Purſe. There is raiſed vpon Maids which marrie (whereof they keepe a Regiſter) if they be Turks, they giue two third parts of a Sequin, the Iewes pay a whole one, and the Chriſtians a Sequin and a halfe. The Chriſtians, Latines are for the moſt part freed from the violence and oppreſſion of theſe vniuſt taxes, for they get their dependance from ſome Kings Embaſſadour, or from an inferiour Prince. The Albanois, they of Raguſe, and the Geneuois, pay not any thing.

For the payment of ſo many Tributes wherewith the people is oppreſt by the Tyrant of the Eaſterne Regions, it is neceſſarie there ſhould be many ſorts of Coine minted. In Conſtantinople the great Imperiall Mint workes continually in Gold and Siluer, but no man can bee admitted to bea Farmer to theſe precious workes if hee be not a Grecian borne, by a ſpeciall priuiledge of the *Grand Seigneur*, who hath conferred this grace vpon the Grecian, in conſideration that the

Mines of Gold and Siluer, are within the territories of Greece, wherefoure hundred men labour daily. And the Maſter of this rich Mint, is to furniſh into the Serraile, the firſt day of euery moneth in the yeare, ten thouſand Sequins of Gold, and twentie thouſand of Siluer new coined, the *Grand Seigneur* hauing ſo appointed, that the monie which is employed in the Serrail ſhall bee new. The ſaid Farmer hath power to make Proclamation, that whoſoeuer hath any forraigne Coine, hee ſhould bring it in within three dayes and receiue the iuſt price, vpon paine of Confiſcation. He hath likewiſe power to take the Ingots from the Mines, ſo many as ſhall bee needfull for his worke.

The Mines which furniſh moſt of the Gold and Siluer, which is minted in the Turkiſh Empire in Europe, are fiue in number. The one is digged in *Macedonia* vnder the Roots of a Hill called *Monte Sancto*, and this yeelds Gold: The other which is of the ſame ſubſtance is opened in Bulgaria, vpon the Confines of *Macedonia*: The three of Siluer are in *Greece*, rich and very plentiful. Out of all which they draw that which Nature had wiſely hidden, to be conuerſant among men: the which doth breed Quarrels, ingenders Contempts, diſſolues Friendſhip, corrupts Concord, violates Chaſtitie, troubles Eſtates, obſcures Mens wits, rauiſhes life, vnthrones reaſon from her ſeate, and robs man of himſelfe.

But to returne to this great Citie of Conſtantinople, the Magnificences of the Princes which poſſeſſe it at this day, and the riches of ſome Baſhawes, or great Men of the Court, haue cauſed aboue three hundred *Carranaſſerrails* to bee built: theſe are great and vaſt places to lodge Strangers. The number of the Hoſpitals for the poore and ſicke, come to the number of foureſcore: Nine of them are the principall; the Turkiſh Emperours which haue built thoſe proud Moſquees, haue added them vnto their Fabrickes, where they are eternall markes of their Pietie. Moreouer, there are ſixſcore Colledges for the inſtruction of young Turkes, and the abode of the Schollers, which they call in their tongue *Softha*, that is to ſay wiſe Students, although they be nothing leſſe. Either of them hath a Cham-

Chamber for his Lodging, a Carpet for his Table, foure loaues by the day, a proportion of Pottage and a Candle: They giue them two ſuites of clothes yearely and they are paid out of Reuenewes of the Colledge, by the Maſters and *Præceptors* which teach them, who are called *Soſchani*; that is for the firſt yeare when they enter into the Colledge: for to the ſecond they adde to their entertainment an *Aſpre* by the day, which is a fifi part more then a pennie; afterwards they giue two, three, or foure *Aſpres* by the day, according to the number of yeares they haue continued. With this poore pitrance theſe Turks can keep no great ordinarie, vnleſſe they receiueit from other places: But the gaine they make in writing of Bookes, (for the Turkes vſe no printing) is not little but doth furniſh their neceſſitie abundantly, yea, their Riots: they goe alſo to houſes to teach the children of men of qualitie. But there is not in all Turkie more diſſolute youthes then theſe Turkie Schollers: there is no kind of villanie but they commit with all impunitie. The priuiledges wherewith the Turkiſh Emperours haue honoured them, or rather the abuſe of them hath drawne them into all ſorts of impudencie: no man can apprehend them for any crime, vnleſſe their Generall be preſent, to whom only this power is giuen. It is true that the Princes preſence in *Conſtantinople* doth reſtrain the inſolencie of their riots: But the Townes of Caramania and Natolia are wonderfully peſtered. *Amurath* the third deſirous (by reaſon of ſome troubles which happened) to know the number of ſuch Gallants; they were found to bee aboue nine thouſand, aſwell in Greece as Natolia, not reckoning thoſe which ſtudied in Suria, Caire, Arabia and elſe-where.

Another great place inuironed with wall, and ſhut vp with good Gates, doth likewiſe beautifie the Citie of Conſtantinople, the Turkes call it *Seracyana*, that is to ſay, the Sellerie, or the place where they make Saddles, and rich Capariſons for Horſes of Seruice and Pompe. It is an vnſpeakable pleaſure for thoſe that loue Horſemanſhip, to ſee foure thouſand workmen in this place, labouring in their ſhops, artificially vpon diuers Capariſons for Horſes. Some ſet great round Pearles

vpon

vpon the Saddle of an Arabian Horſe out of the *Grand Vizirs* ſtable: Others faſten a Bitt of Gold to Reines of rich red Leather of Ruſſia; ſome doe fit ſtirrop Leathers to ſtirrops of Gold, enricht with a great number of Turkiſhes of the olde Rocke: Others faſten vpon a large Crouper a great number of precious ſtones: In another place you ſhall ſee a rich Saddle caſt forth a thouſand flames, the number of the Diamonds wherewith it is enricht make it ineſtimable: The Bitt and ſtirropes of Gold couered with Diamonds, the Taſſels of Pearles which are at the Reines, and at the Trappers of the Crouper; and the other beauties of this royall Harneſſe, rauiſh the eyes of ſuch as looke of it with admiration of their wonders, and ſome ſilently perſwade themſelues that Fortune adorned with theſe precious things which depend on her, meanes to goe in triumph through Conſtantinople, to let the Turkes ſee that ſhe dwels amongſt them. In the midſt of this place there is a Moſquee built for the deuotion of theſe workmen, and a goodly Fountaine in the ſame place which powres forth abundance of freſh water for their vſe.

Two other great places likewiſe walled about, ſerue for the Lodgings of the Ianizaries, which are the beſt Footmen of the Turkiſh Armies: the one of theſe places is called *Eſchiodolar*, that is to ſay the old habitations. It is of a ſquare forme, and diuided into many ſmall Lodgings, in the which the Corporals remaine, called *Ayabaſſi*, which ſignifies the chiefe of glorie: there are about a hundred and fiftie of this qualitie, and either of them commands two hundred Ianizaries, who dare not goe out of the place without leaue: the Gates are ſhut by night, and the keyes are kept by the Captaine.

The Arſenall is one of the goodlieſt and rareſt things in Conſtantinople, it is vpon the Sea ſhoare, and containes a hundred and foure ſcore Arches, vnder either of which enters a great Galley, yea, three may be ſafely lodged. The Officers which ſerue in this Arſenall, and receiue pay, are commonly fortie ſix thouſand men: But its greateſt force is the good order that is obſerued by the which there are certaine Merchants which haue contracted to entertaine foureſcore Gallies alwayes furniſhed

niſhed with all things neceſſary, and readie to put to Sea: the Munition of Powder is kept in diuers Towres in the walls of the Citie which looke towards Pera: they bring it from Grand *Caire*, where the Sultans cauſe it to be made.

The Garners in the which they keepe their prouiſion of Corne and other graine are built in a corner of the Citie towards Pera, the walls are very ſtrong and the Gates of Iron: there is ſufficient to ſerue for many yeares, but euery third yeare they renew it: In the time of *Amurath* the third, there was found a great quantitie of Millet, the which had beene preſerued ſweet and vncorrupted for the ſpace of foure ſcore yeares.

But this great Imperiall Citie cannot bee happily gouerned without the execution of Iuſtice, which is the ſoule of the World, and the order of Reaſon; A Soueraigne Iudge is the chiefe, the Turkes call him *Stambolcadiſi*, that is to ſay, the Iudge of Conſtantinople. He takes notice indifferently both of Ciuill and Criminall Cauſes, and no man is put to death in that place, if hee hath not condemned him. There are foure Lieutenants generall, diſtinguiſhed into the foure principall Quarters of the Citie, and execute vnder him the ſame Iuſtice, but from their Sentences they appeale vnto the Iudge. Beſides theſe there is a great Captaine of Iuſtice called *Sonbaſi*, who doth execute the greateſt Function of his charge in Priſons, to heare the Cauſes, and to make report vnto the *Grand Vizir*: There are alſo foure Lieutenants vnder him, ſeparated into the Quarters of the Citie, by the order of the Policies thereof; and a great number of inferiour Officers, as Sergeants, and other baſe perſons which ſerue him. The Priſons of Conſtantinople are diuided into two, either of them is beautified (if there be any beautifull Priſons) with a great Medow in the midſt and a pleaſing Fountaine: It hath two ſtories, in that below are lodged criminall Offenders, in that aboue are ſuch as are committed for ciuill cauſes. Heere the Iewes are ſeparated from the Turkes, and the Turkes from the Chriſtians, but in the loweſt they are altogether, as Perſons whom their Offences haue made common. The Almes deeds & good

workes which are exerciſed there by the Turkes, ſurpaſſe in few dayes thoſe which are done in our Countries in many yeeres: The Turkiſh Charitie towardes his Neighbour ſurmounts ours, and it ſeemes, that for ſuch good deeds, Heauen ſuffers them in the Empire of the World; for his equitie doth recompence the good, in any ſubiect whatſoeuer, aſwell as it doth puniſh the euill. The Turkiſh Emperours themſelues ſhew great compaſſion, they many times deliuer a great number of ciuill Priſoners, paying their debts for them. The other particularities which concerne the Turkes Iuſtice, ſhall bee handled in another Tract. In the meane time ſeeing wee are come neere vnto the Imperiall Pallace, which is the *Serrail*, let vs ſtriue to enter, although the Gates bee carefully garded, and let vs ſee the rare beauties of this famous place.

CHAP. II.
Of the Grand Seigneurs Serrail.

:ſcription the *Serrail* generall.

THree *Serrails* doe augment the glorie of *Conſtantinople*, the one is called *Eſchy Saray*, that is to ſay, the old *Serrail*, which was the firſt Royall Houſe built within the Citie, after that the Turkes became Maſters: It is ſcituated almoſt in the midſt of it; the forme is ſquare, and the Circle containes an Italian mile and a halfe, or halfe a French League, ſuch as are in *Languedoc*, or *Prouence*. The women which haue ſerued the deceaſed Emperours, their Siſters if they bee not married, & their Childrens Nurſes, haue it for their Lodging from whence they may not depart vnleſſe they marry. A Dame whoſe age and diſcretion hath purchaſed merit, hath the care and conduct of the reſt as Superiour; they call her *Cheira Cadun*, that is to ſay, Great Dame. The *Grand Seigneur* in his moſt ſolitarie humours retires himſelfe ſometimes into this place to ſeeke the conſolation which he cannot find elſewhere. The other *Serrail* is of a leſſe extent, it is ſcituated at the *Hippodrome*, and ſerues at this day for the ſolemnizing of Playes, Pompes, and Sports for the Turkiſh Princes: and for an Academie

demie to foure hundred of the *Grand Seigneurs* Pages, which are there inſtructed in the Turkiſh tongue, to manage Armes, and other Exerciſes fit for them, and they goe not forth vntill they be made *Eſpayn*, that is to ſay, Men at Armes: they are bred vp and taught at their Maſters charge: this place is called *Ebrayn Baſſa Saray*, that is to ſay, the *Serrail* of *Ibraim Baſſa*, who was ſonne in Law to *Sultan Solyman* the Second, and his Fauourite for a time. Hee cauſed it to bee built at his owne charge. The third is called *Boyueh Saray*, that is, the great *Serrail*, now the ordinary abode of the Turkiſh Emperours: It is of this which we meane to ſpeake.

This great *Serrail* the Manſion of Turkiſh Emperours and of their Family, is pleaſantly ſcituated in the ſame place, where as *Byzance* was in old time, built vpon a pleaſant point of firme Land which lookes towards the mouth of the blacke Sea: Its forme is triangular, two ſides thereof are watred by the waues of the *Egean* Sea: the third is ſupported by the Citie; it is inuironed with high walls, and fortified with many Towres which doth better the defence. It hath three miles in circuit, Many Gates ſerue for the entrie, aſwell towardes the Sea as Land: one principall neere to *Sancta Sophia*, is vſually open, the others are not; but when it pleaſeth the *Grand Seigneur*. This Gate is guarded day and night by Companies of *Capigis* who are Porters, which relieue one another, and in the night ſome Ianizaries which are without the Gate in little Cabins of wood mounted vpon wheeles are in Sentinell, and when need requires aduertiſe the *Corps de Gard* of *Capigis*. In the Towres which are vpon the *Serrail*, certaine *Azamoglans*, that is to ſay, Children without experience, or Ruſticks, of thoſe of the Tribute, to ſee if any one doth approach by Land, or any Veſſels by Sea neere to this Imperiall Houſe: And in that caſe they diſcharge certaine Peeces of Artillerie, which are ready charged to that effect, vpon a little platforme of fiue fathome broad, which is betwixt the wall of the *Serrail* and the Sea.

The Chambers and Royall Hals of the *Sultans* Lodging are diſpoſed according to the diuers ſeaſons of the yeare: Thoſe whi-

whither hee retires in Winter are built vpon plaine and eeuen ground: The others where hee ſeekes after the coole and freſh aire during the importune heats of the Summer, are ſcituated vpon diuers naturall Hils: Some of them view the agitations of the Sea; and theſe are termed *Chioſchi*, that is to ſay, Cages, and places of goodly proſpect. The *Sultan* goes ſometimes to theſe places to take his pleaſure alone in this goodly view, and ſometimes he cals his women to mingle with this recreation the ſoft deligts of their laſciuious conuerſation. Neere vnto this goodly place, is that where the Turkiſh Emperour giues Audience to Embaſſadours; receiues or diſmiſſes thoſe whom hee ſends to gouernment of remoted Prouinces. It is ſcituated in the plaine of a Court vpon a little Iſland, enameled with many goodly flowres, and watred by ſome pleaſing Fountaines, richly imbeliſhed according to their cuſtome. Within it, is ſeene a *Sopha*, that is to ſay, a Throne, couered with ſome rich cloth of Gold, where is alſo to bee ſeene one of Crimſon Veluet, embroydered with great round Pearles: this Throne is called the Throne without, to diſtinguiſh it from that within the *Grand Seigneurs* Chamber; and in this, *Oſman* the Second, did ſit, when hee could not enioy the other which was within, where his Vncle *Muſtapha* was ſhut vp in the yeare 1617. There the Turkiſh Emperours are ſet in ſuch actions. The walls of his Chamber are lined with certaine white ſtones which are caſt and burnt, and painted in diuers colours, which yeeld a pleaſant ſight. The Chamber which is ioyning to it hath the walles couered with Plates of Siluer, pourfiled with Gold, and the Planchen is couered with rich Tapeſtrie, after the *Perſian* manner with Gold and Silke. The Quarter where as the Women and Virgins are lodged, which are deſtinated for the Emperours pleaſure, is like vnto a great Monaſterie of Religious Women: But they doe not obſerue the Vow of Chaſtitie: There are Dormitors, or ſleeping places, Refectuaries, Baths, Galleries, pleaſing Gardens, and goodly Fountaines, in ſo great a number, as they abound in all the Allies, and of all ſides powre forth the ſweet noyſe of their charming murmurs. The other Lodgings for the Domeſtiques

of

of the *Serrail*, haue with the beautie of their ſtructures, the commodities of their ſcituation. Two great places are ioyned to theſe buildings, whereof the one ſerues for the *Chaſna* without (for they haue another within more retired from the houſhold) the Moſquees, Bathes, Schooles, Kitchins, places to run Horſes, to wraſtle, ſhoote, and to repreſent any action, augment the wonders of this Imperiall Pallace whereof we haue ſpoken in generall: Now let vs deſcend to the particular deſcription of the places thereof, at the leaſt to thoſe which wee could yet ſee; for no man that liues abroad may enter into the *Serrail* vnleſſe the Emperour bee abſent; and yet hee muſt bee highly fauoured by ſome perſon of credit and authoritie in that place: For the Turkes would imagine they ſhould offend the Maieſtie of their Prince, to giue entrance into his Quarter of the *Serrail*, to any one be he ſtranger or other.

The firſt wall of the *Serrail* is neere vnto the firſt Moſquee of *Sancta Sophia*, with the great and chiefe Gate of that ſtately Pallace, adorned with a great Portall painted with letters of Gold, in branches and compartiments after the manner of *Iaua*; fiftie *Capigis* with their Armes (which are Harquebuſſes, Bowes, Arrowes, and Semiters) keepe the Guard: By it they enter into a great place or Court about threeſcore paces long, and a hundred paces broad, in the which vpon the right hand is the place for the ſicke perſons of the *Serrail*, kept by an Eunuch, who hath vnder him a great number of men employed in the ſeruice of ſicke perſons; on the other ſide on the left hand there are ſeene a great number of Waggons, with a great quantitie of wood for the vſe of the Houſe: aboue it, is built a long Gallerie, in the which they keepe ancient Armes, as Morrions, Gauntlets, Coats of Maile, Pikes, and Harquebuſſes; wherewith they arme the Officers of the Arſenall, and ſome other troupes to goe out of *Conſtantinople* in pompe, when as the *Sultan* or ſome other powerfull *Baſhaw* makes his entre. Into this Court the *Baſhawes* and great men of the Port may entrie on horſeback; but they muſt leaue their Horſes and goe on foot into another great Court, which hath neere three hundred foot in ſquare, made in faſhion of a Cloyſter, with a

low Gallerie round about it, ſupported by Pillars of Marble; it is more richly adorned then the other; the Gate is likewiſe guarded by *Capigis*, armed as the firſt. They paſſe on to a third Gate into a leſſer Court, but more delicious; Many goodly Fountaines powring forth abundance of water, and ſome Alleyes drawne by a line, and ſhadowed with a great number of Cyprus Trees planted vpon the ſides which beautifie the place: And there are many ſquares of Medow diapred with diuers ſorts of flowres which augment the pleaſures of the ſight: No man paſſeth thorough this Court on horſebacke, but the Turkiſh Emperour, who deſcends at the third gate: On either ſide are many goodly Portals ſupported by rich Pillars of Marble: without theſe Portals are ranged in Battaile the Companies of Ianizaries, well apparelled and better armed, when as they are commanded to ſhew themſelues at the entrie of the *Serrail*, when as ſome ſtrange Embaſſadour goes to kiſſe his Robe.

ie Kitchins, In this Court are the Kitchins of the *Serrail*, the which are nine in number, ſeparated in their buildings one from another, with their dependances, and ſerued by particular Officers: The firſt is that of the Emperour; The ſecond, that of the *Sultana*, which is moſt eſteemed for her graces or for her fruitfulneſſe: The third, that of the other *Sultana's*: The fourth, that of the *Capiaga*, who is great Maſter of the *Serrail*: The fift, that of the *Diuan*, which is the Councell, whereas the Prince doth adminiſter Iuſtice by the mouth of his Officers, of the which we will ſpeake hereafter: The ſixt, that of the *Agalaris*, which are the *Sultans* Familiars, many are Eunuches, the reſt are vntoucht: The ſeuenth, is that of the leſſer Officers of the *Serrail*: The eighth, is for the women which ſerue the *Sultana's*: The ninth, is for the Officers which attend the *Diuan*, as Guards, Porters, Vſhers, and ſuch like.

On the left hand in the ſame place, are the *Sultans* ſtables, to containe only fiue and twentie or thirtie goodly Horſes, which are appointed for his Exerciſes with his greateſt Familiars in the *Serrail*: Aboue theſe ſtables are many Chambers, in the which they keepe the Saddles, Bridles, and other Furniture for

for theſe Horſes of pleaſure: But all ſo rich and ſo gliſtering with Pearle and ſtone, as the price is ineſtimable: There are ſome which the very Reines and Crouper, exceed the value of a hundred thouſand pounds ſterling: What muſt the Saddle and the reſt of the Furniture amount vnto? Along the bankes of that Channell which doth water the walls of the *Serrail*, there are built ſeuenteene great ſtables, whereas the *Grand Seigneur* hath a great number of Horſes of rare eſteeme, whereon he mounts when hee goes to the Warre; or when to dazle the eyes of ſome forreine Embaſſadour, with the luſtre of his greatneſſe, hee makes a ſolemne and ſtately entrie into *Conſtantinople*.

A little beyond in the ſame Court is the Quarter for the publique *Diuan*, where as the *Grand Vizir* Lieutenant Gene- *Diuan.*
rall of the Turkiſh Empire with a good number of Officers keepes the Audiences foure dayes in the Weeke: Neere vnto it is the Chamber of the *Chaſna*, or Treaſure without, where they lay vp the Rents and Reuenewes of diuers Prouinces, wherewith they pay the Officers: They likewiſe furniſh the Chamber of Accompts, the reſt is carried into the *Chaſna*, *Chaſna.*
or ſecret Treaſure within, whereof the *Grand Seigneur* keeps the Keyes: The firſt is vſually ſealed by the *Grand Vizir*. In the ſame Court on the left hand is the great Gate which enters into the *Sultana's* lodging; It is carefully kept by a troupe of blacke and hideous Eunuches, to whom the *Sultan* hath intruſted the Guard. And as hee hath lodged therein (by the number of goodly Women which are brought vnto him from all parts) the liuely Images of Loue and the Graces; ſo he hath ſet at the Gates thoſe of Hatred and Terrour: He himſelfe goes vnto them by another paſſage neere vnto his Chamber. The laſt part of this goodly Court makes the entrie to the Emperours Lodgings, the which is forbidden to any whatſoeuer, except the ſlaues that ſerue him: If any great *Baſha* preſſed with ſome important buſineſſe deſires to enter, hee muſt firſt haue leaue from the Princes mouth.

The entrie of this Gate leads towards the Hall, whereas the *Sultan* ſits, when hee will giue Audience, and ſuffer any for-

reine

reine Princes Embaſſadour to kiſſe his Robe. At their entrance they diſcouer the new beauties of this place more particularly: A goodly Court paued with fine Marble in Moſaike worke, ſerues for a paſſage for thoſe which are entred, and the goodly Fountaines which beautifie it, will not ſuffer them to goe farre, without fixing their eyes vpon their pleaſing ſtructure: The Pauillions and ſtately Chambers which are within it, ſeeme to haue beene built and embelliſhed by the hands of delight and pleaſure: For in them the *Grand Seigneur* eats moſt commonly, and takes his Recreations. The Bathes, Hals, and Galleries of this place, ſurpaſſe in their Magnificence the force of imagination: Wee may only ſay of them, that they are the buildings of the moſt powerfull and rich Monarchs of the Earth.

The *Sultans* lodging in Summer.

In another part of the *Serrail*, vpon a little pleaſing Hill is built a lodging for Summer, whither the *Sultan* retires himſelfe during the Canicular dayes, to enioy the freſh aire which is found there, and the pleaſures of his Gardens, vpon the which he hath one proſpect, and the other lookes towards the Sea: The place is exceeding beautifull, but amidſt this great diuerſitie there is a Hall which opens towards the Eaſt, ſupported by rich Pillars of Marble like vnto the ordinarie Manſion of pleaſure: It is enricht with the goodlieſt workes the Leuant can affeord, and furniſhed after a royall manner: The windowes haue their proſpect vpon a little Lake of a ſquare forme, made with admirable art: Thirtie Fountaines diuided vpon a Platforme of fine Marble which doth enuiron it, furniſh water to fill it, and pleaſingly trouble the ſilence of the place by their continuall murmurre. The *Sultan* goes often vpon this Lake in a Brigantine, being followed by ſome Ieaſters, and Mutes, who miniſter occaſion of delight, ſome by their pleaſant encounters, the other by their ridiculous faces and geſtures, and ſometimes tumbling them into the water they giue him occaſion of laughter: Hee himſelfe is pleaſed to lay ambuſhes for them, to make them fall by the Platforme into the Lake.

The *Grand Seigneurs* Chamber.

From this Hall they paſſe into the *Grand Seigneurs* Chamber,

ber, it is proportionable in greatneſſe to thoſe of the Royall Pallace: The walsare after their accuſtomed manner couered with fine ſtone, in which are grauen many flowres: the Portals are of cloth of Gold, ſome are of Crimſon Veluet embroidered with Gold and rich Pearle. The Bed is not inferiour in riches, the poſts are of maſſie Siluer, vpon which are ſet Lions of Chryſtall of the Rocke: The Curtaines are of greene Cloth of Gold, the richeſt that are made at *Burſia* in *Aſia*, without any fringes, but in their place there hangs certaine Bels made of great Orientall Pearle: The worke is excellent and the price ineſtimable. The Couering hanging to the ground, is alſo of rich Cloth of Gold, the Cuſhions and Pillowes are of the ſame ſtuffe. This Bed is rather a piece of the Turkiſh pompe then for any neceſſarie vſe: For the Turkes doe not vſe theſe kind of Beds, but ſleepe on the ground vpon Mattreſſe; whereof we will ſpeake in the ſixt Chapter. The floore of this royall Chamber is couered with *Perſian* Carpets of Gold and Silke: The *Sopha*, that is to ſay, the places where the *Sultan* ſits, are about a foot and a halfe from the ground, and couered with the like Tapeſtrie, vpon the which are Cuſhions of Cloth of Gold. Ouer this ſeate is a Cloth of Eſtate of Wood couered with plates of Gold, enricht with ſtones, and ſupported by foure Pillars adorned in the ſame manner. In the midſt of the floore of this Chamber hangs a rich Candleſticke of a meane greatneſſe, and of a round forme, the midſt whereof is of excellent Chryſtall; the other parts are of Siluer gilt, ſet with Turkeyes, Rubies, Emeralds, and Diamonds, whoſe diuerſitie giue a pleaſing luſtre: In a corner of the ſaid Chamber, vpon a Table of maſſie Siluer, is a little Baſon to waſh his hands, It is of pure Gold enricht with many Turkeſſes and Rubies, with Ewre of the ſame. Againſt the walls are ſet two Cupboards, whoſe doores are of Chryſtall, which through their tranſparent light, ſhew about two doozen of Bookes richly couered, in the which the *Sultan* ſometimes ſpends his time, and paſſeth away his cares in reading. Sometimes one of their Hiſtories, and ſometimes the true examples which are mentioned in the Old Teſtament. Aboue theſe Cupboards there is one leſſe, in-

to the which the Treaſurer of the *Serrail* doth euery Wedneſday, put three purſes filled: whereof the one is with Gold, and the other two are of Siluer, which the *Sultan* employes in his almeſdeeds, and the gratifications which hee giues to the ſlaues that ſerue him, and which are his ordinarie Companie. Doubtleſſe this kinde of people doe much imbaſe the glory of ſo powerfull a Monarch, and the ſhame to haue none about him but baſe perſons, cauſeth him to be diſeſteemed. Soueraigne Princes ſhould admit none but the ableſt men of their Eſtates about their Perſons. For as God hath in Heauen the Miniſterie of the Angels, and other intellectuall creatures: So Kings, who are his liuely Images, ſhould haue about them Men whoſe vertue and rare qualities of the mind haue raiſed aboue others. What entertainment can a great Prince find, in ſuch abiect perſons and ſo ill bred; and what ſeruice can hee receiue from a man drawne from the Stable, and from the profeſſion of a Horſe-keeper, or a Coachman, from a Huntſman, and the bawling of Hounds? What contentment from a brutiſh Faulkoner, whileſt that Men of merit are in contempt? This diſorder is ſometimes ſeene in the World, yea, in the Courts of great Princes to their ſhame, and to the great preiudice of the publique. Neere vnto this Chamber is a goodly Librarie, where are many Bookes, rich for their ſtately couerings, and precious for their workes, the immortall markes of the glorie of their Authours. This is called the ſecret Library; it is the moſt renowned of all the *Serrail*. There is another towards their Quarter which ſerue the Chamber, and the *Grand Seigneurs* Pages, filled with a great number of Bookes in all Languages, among the which there are to bee ſeene at this day ſixe ſcore Volumes of the ancient Librarie of Great *Conſtantine* of an extraordinary bigneſſe: They are aboue a fathome broad and two in length: Their leaues are of ſuch thinne Parchment, as they ſeeme rather to be of Silke then Skinnes; moſt part written in letters of Gold, eſpecially thoſe which containe the Old and New Teſtament; their couerings are of Siluer gilt after the antique manner, ſet with a great number of precious ſtones. The price (without doubt) hath preſerued them from ſpoile.

Great Monarchs ſhould haue able men about them, & not Groomes whom they aduance, and are entertained by Fooles and Ignorants.

Libraries.

ſpoile and ruine, where as the reſt haue periſhed by the barbarouſneſſe of the Turkes, who ſackt *Conſtantinople* in the time of *Mahomet* the Second: The *Sultan* holds them ſo precious as he will not allow any one to handle them.

The number of Gardens in the *Serrail* are not fewer in number, then are delightfull to looke on: The Prince hath his, the *Sultana's* theirs, and without this Imperiall Houſe, there are eighteene planted towardes the Sea, whereof the fruites and reuenewes are by the Law of State employed for the entertainment of the Princes Table; whereof we will ſpeake elſewhere. He which hath the chiefe charge is called *Boſtangibaſſi*, that is to ſay, great *Gardiner*, and is one of the moſt eminent Dignities of the Empire, he is many times much affected by his Maſter, and feared by the other *Baſhats*, to whom hee may doe good and bad Offices with the Prince; when hee gouernes him alone in his walkes, and entertaines him in affaires of Eſtate.

Two Moſques ſerue in the *Serraile*, for their Deuotion: The one is towardes that Quarter where the Prince and his Officers lodge; and the other is neere the Lodging of the women and their ſlaues. And although the Turkes will not admit of the vſe of Bells; yet there are a great number of little Clockes in the *Serrail*, which ſtrike the houres both by day and night. The *Grand Seigneurs* Pages are inſtructed to keepe them: and moſt part of the men of qualitie in the *Serrail*, and likewiſe the women haue little Watches, whereof they make vſe. This is all that can be written of the *Grand Seigneurs Serrail*, at the leaſt that can come vnto the knowledge of Chriſtians, to whom the entrie (vnleſſe it be vpon the dayes of *Diuan*) is expreſly forbidden, and the inward parts of this Imperiall Houſe, whereof wee haue ſpoken, may not be ſeene by them, vnleſſe the Prince be abſent; and yet hee muſt haue ſome particular friendſhip with the Officers of the *Serrail*, and monie in his hand, the which doth not only open them the cloſeſt Gates in *Turkie*, but doth facilitate the moſt difficult affaires, through the auarice of the Turkes, to the which all their other paſſions ſeeme to yeeld. Let vs come now to the Grand Seig-

neurs Exerciſes, to his manner of liuing, to the number of his Officers, and other particularities of his Crowne: But let vs begin by his Coronation.

CHAP. III.

Of the Coronation of the Turkiſh Emperour.

AFter that death (who ſtrikes with an equall hand, aſwell the ſtately Pallaces of Kings, as poore Cottages couered with ſtraw) hath taken out of this World ſome Turkiſh Emperour, heof his Children which is deſtinated to the ſucceſſion of his Scepter, parts from the gouernment whither his Father had ſent him (the which moſt commonly is *Magneſia* a Prouince in *Aſia*) and comes ſecretly to *Conſtantinople*, and into the *Serrail* by that Port which lookes towards the Sea; for the paſſage whereof the *Beſtangibaſſi*, which is the great Gardiner, goes to receiue him in the Imperiall Galley vpon the ſide of *Aſia*, paſſeth the ſtraight, conducts him into the *Serrail*, and leads him into his Fathers Throne, whither the great men of the Port, that is to ſay, of the Court (for ſo they call it) come to adore him, and to acknowledge him for their Prince. Preſently the *Baſha* which is Gouernour of *Conſtantinople* cauſeth Proclamation to be made in the Citie, & then throughout all the Empire: *That the Soule of the inuincible Emperour Sultan N. enioyes an immortall Glorie, and an eternall Peace; and that the Empire of Sultan N. may flouriſh and proſper in all felicitie for many yeares.* The third day after they hold the great *Diuan*, which is the generall Councell, where as all the great Men of the Court and Officers of the Crowne aſſiſt, and reſolue concerning the affaires of the Eſtate: The Emperour doth not aſſiſt; yet he is in a Chamber neere, and ſees but is not ſeene, and heares through a Lattice window what they treat of, and what they ſay. At the end of the *Diuan* all theſe Officers, goe by foure and foure, or by ſixe and ſixe into the Chamber where the *Sultan* is, and there without ſpeaking any

thing

thing make a low reuerence, and ſo paſſe on, going forth to another doore: They returne to the *Diuan*, where a Dinner attends them. The *Sultan* dines at the ſame time; and after halfe an houre, (which is all the time he ſpends at the Table) he mounts vpon a ſtately Horſe, being followed by the chiefe Commanders of the Warre, hee ſhewes himſelfe to his people of *Conſtantinople*, and receiues from them their cryes and acclamations of Ioy: which are, *Liue, and long may Sultan N. Raigne*. Hee goes to ſome Moſquee where his Predeceſſours haue beene buried; Hee makes his prayers, which being ended one of the twentie Preachers of his Court goes into the Pulpit, and by a ſhort diſcourſe giues him to vnderſtand after the Turkiſh manner the greatneſſe of the charge whereunto God hath called him, exhorts him to haue a care of his Eſtate, and eſpecially to the maintenance and increaſe of *Mahomets* Law. The Sermon being ended, the ſame Prieſt doth bleſſe him ſeuen times, and at euery time the people anſwere *Amen*. At the ſame time the *Mouſti*, or high Prieſt of the Law who is preſent, makes him to take the Oath vpon the *Alcoran*; Girds him with the Sword which in old time *Ottoman* did weare; and bleſſing him ſayes theſe wordes, *God ſend you* Ottomans *Bountie*: They doe ſo much honour the vertues of this Prince, who raigned about three hundred and twentie two yeares ſince, as they wiſh them to his Succeſſors. I haue heard a Prince of the Turkiſh Emperours houſe ſay, That the Learned in their Hiſtorie report, that *Ottoman* going thorough the Towne of *Pruſſia*, beeng the chiefe of his Empire, hee ſaid aloud vnto the people, that whoſoeuer were an hungrie, thirſtie, or naked, let them come vnto his houſe, he had wherewithall to feed and clothe the poore. After the *Mufti* the people bleſſe him with their loude cryes: Thus charged with all theſe bleſſings hee goes to horſebacke, and carries them backe to the *Serrail*; where he buſies himſelfe to cauſe his brethren to be ſtrangled in his preſence, whom hee had cauſed to come from the places where they were reſident: For it is written in their cuſtome, *One God in Heauen, one Emperour vpon Earth*: They beleeue this is the only meanes

to ſettle the Eſtate, and to diuert the Ciuill Warre which the pluralitie of Princes might breed: They haue often this Prouerbe in their mouthes, *That a Kingdome and Loue, admit no Companion:* Their Errour makes them beleeue that the Princes of their bloud are ſuch. This bloudie cuſtome hath been rigorouſly obſerued for three hundred yeares and more, vntill the Raigne of *Achmat*, who died in the yeare 1617. who gaue life vnto his brother *Muſtapha*, and at his death left him his Scepter: But the Officers of his Crowne tooke it from him with his libertie, and kept him priſoner in the *Serrail*, to make *Oſman* his Nephew Raigne in his place, who was afterward miſerably maſſacred by the people, and the ſame *Muſtapha* reſtored to the Throne, where the inconſtancie of his Fortune ſuffered him but few dayes, after which the *Baſhaes* ſhut him vp in his firſt Priſon, and ſeated in his Throne *Amurath* the Fourth a young Prince brother to the vnfortunate *Oſman*.

ec Regna ſo-ium ferre nec da ſciunt, Sec.

The Largeſſe which the *Sultan* makes at his comming to the Crowne, is diſtributed after this manner. Hee muſt giue vnto the great *Mufti* two thouſand fiue hundred Sequins, as much to the *Grand Vizir*; the other of the *Vizir* or *Baſhaes* haue either of them two thouſand, the *Cadileſquers* euery one two hundred and fiftie Sequins, the *Teſterdars* euery one of them as much; the *Capigibaſſi* euery one a hundred; the *Aga* of the *Ianizaries* two hundred and fiftie, the *Iman* Royall hath but fiue and twentie: the moſt famous Doctours of the Law receiue threeſcore, the other which are inferiour haue euery one thirtie two Sequins. They giue fortie to the *Baſ-rouſnamegi*, that is to ſay Iournaliſts, fortie to the *Caraſma-eſabegi*, or Comptrouler of the Royall Tribute; twentie to the *Mucatagis*, which keepes the Bookes of the *Diuan*; ſixteene to euerie *Mutaferagas*, which are men at Armes; eight to euerie *Spahi*, or light Horſeman, and moreouer fiue *Aſpres* by the day in augmentation of their pay. Euery Deputie of the *Teſtardar*, hath fiue and twentie Sequins: The chiefe of the Pauillions of the field, called by the Turkes *Almiellar Baſſi*, are ſet downe in the Roll of this Royall diſtribution euery

he Sultans untie at his oronation.

one

one for fiue and twentie Sequins: They that lead the Horſes before the King, called *Sarraſsis*, haue either of them eight: The *Serchais* haue as much; The *Meirery*, which beate the Drums before the Prince the likeſumme; the *Sardigis*, foure; the *Capigis*, eight; the *Caſnadaris*, eight; and the *Snalaris*, who carrie water to the *Grand Seigneur*, the like ſumme. The *Emirs* haue a better portion, either of them hath a hundred. The *Ianizaries* by their violence haue broken the bounds of the Monarchs liberalitie to them, they giue them more or leſſe according to the time and neceſſitie they haue of them; their pay is alwayes increaſed at the leaſt an *Aſpre* by the day. The Groomes of the Stable and Cookes haue equally eight Sequins a piece; and they which pray vnto God after the Turkiſh manner, in the Chappels where the *Sultans* are buried, haue no more. This largeſſe and diſtribution of *Sultanins*, or Turkiſh Sequins, amounts (by reaſon of the great number of thoſe which receiue the Portions) to great and immenſe ſummes of monie.

The fourth day following, he takes his Gallion, and goes by Sea to a Garden inuironed with a Parke neere vnto the *Arſenall*; the Turkes call it *Aſeni*, that is to ſay, the houſe of Pleaſure; and there he hunts ſome houres, and courſeth what Beaſt he pleaſeth; If he take any thing, the Turkiſh Superſtition teacheth him to hold it for a good ſigne. From his ſport he goes to affaires, he viſits his *Arſenall*; and hauing neere him the Generall of the Sea, called Captaine *Baſſa*, hee makes him to giue an account of the affaires of the Sea, what number of Veſſels there are fit for the warre, what Men, what Armes, and what Munition is in them: being thus informed of his Sea forces, he returnes to his *Serrail*. The next day which is the fift after his Coronation, the *Grand Vizir*, or according to the Turkes, *Vizirhazem*, that is to ſay, the Supreame *Vizir*, goes vnto him, and in few words yeelds him an account of the generall affaires of his Empire. And as the Turkes haue Almes in ſingular recommendation, theſe firſt dayes of Coronation, after the Prince hath giuen a Largeſſe vnto the people, in caſting of money in the ſtreets where hee paſſeth, hee

vſeth

vſeth great Charitie to Hoſpitals and Priſons, in ſuch ſort as the charges of the pious Actions, were found to amount during the Raigne of *Amurath*, Father to *Mahomet* the third, who liued when as *Henrie* the Great made *France* happie by the felicities of his Raigne; to the ſumme of one hundred and threeſcore thouſand pounds ſterling, which is in their money foure hundred thouſand Sequins. Doubtleſſe, the preſages of their Raigne cannot bee but fortunate, when as they are accompanied with good Works, and Charitie is a powerfull ſupport to a Crowne. It were to bee deſired (ſaid a great Man) that Soueraignes had tried the condition of a priuate Man oppreſt with miſery; to learne compaſſion, for no Man is ſenſibly toucht with the eſtate of a miſerable Man, but he that hath beene ſo.

Gaſpard Zeblick, Chancellour to three Emperours,

Optare ſe dicebat omnes Reges aliquando priuatos pauperesque fuiſſe. Neque enim ſatis miſeretur qui nunquam fuit miſer, Æneas Syluius lib. 1. Comment. de reb. geſt. Alph.

After the fift day, the Ladies of his bloud, be they Virgins or married to ſome *Baſha*, goe to viſit him: He receiues them very graciouſly, honours them with many rich Preſents of precious ſtones, and grants them what fauours they demand, be it for the aduancement of their Husbands, or for his bountie to ſome other perſon. But this new *Sultan* is no ſooner ſeated in the Imperiall Throne of the Turkes, but hee doth preſently imitate the proud arrogancie of his Predeceſſours, and takes with the Scepter the vanitie of the proud Title wherewith they are puft vp: the following Chapter will ſhew it.

CHAP. IV.

Of the Titles and Qualities which the Turkiſh Emperours take.

Secundæ res acrioribus ſtimulis animos explorant; quia miſeria tolcratur, felicitate corrumpimur.

THe proſperities of the World are a triall of the force of the minde, rather then aduerſities: Theſe are more eaſie to beare: thoſe doe commonly puffe men vp to a dangerous inſolencie. But where are great proſperities found but with Princes? If they vſe them ſoberly, their modeſtie binds Heauen to the preſeruation of their Eſtates, and would force men

Galba ſaid it to *Plato* in *Tacitus*, lib. 1. hiſt.

to

to cheriſh their memorie. The Turkiſh Emperours are neuer crowned with this merit; their breeding to the exceſſe of vices rather than to the continencie of vertue, doth not make them capable to know themſelues, and the exceſſe of the proſperities of their Empire tranſports them to pride: So as if Heauen ſuffers them to continue in the Monarchie of the Eaſt, it is to puniſh our diſorders. Their actions doe not only ſhew their Pride, but their Titles ſpeake it more plainly. *Selym* the Firſt of that Name ſtiled himſelfe Maſter of all the Soueraignes of the World. Behold the Qualities which he did aſſume. *Sultan Selym, Othoman, King of Kings, Lord of all Lords, Prince of all Princes, Sonne and Nephew of God.* Hee cauſed it to be written vnder his Portraite, the which *Solyman* the Second his Sonne did vſually keepe by his bed ſide. This man was no modeſter then his Father, for if he hath not ſet downe in his Titles that hee would be the only Prince of the World, hee hath often deliuered it in his words, *By the Soule of my Father* (ſaid he being in *Hungarie* at the ſiege of *Buda*) *ſeeing there is but one God Gouernour in Heauen, it is reaſonable there ſhould be but one Monarch to rule and gouerne the inferiour World.* The reſt which haue followed in the Succeſſion of the *Othoman* Eſtate haue vſed the ſame vnto our dayes. *Achmat* the Firſt, who died in the yeare 1617, treating with the inuincible Monarch *Henry* the Great, by the meanes of the *Seigneur* of *Breues* his Embaſſadour at *Conſtantinople*, cauſeth to be ſet downe in the beginning of the Articles which were ſent into *France*, the Titles which follow: *In the name of God, a marke of the high Family of the* Othoman *Monarches, with the beautie, greatneſſe, and ſplendour thereof, ſo many Countries are conquered and gouerned. I, who am by the infinite graces of the Iuſt, great, and all powerfull Creatour and by the abundance of Miracles of the chiefe of his Prophets, Emperour of victorious Emperours, Diſpoſer of Crownes to the greateſt Princes on the Earth, Seruant of two moſt ſacred Townes,* Mequa *and* Medina, *Protector and Gouernour of the holy* Ieruſalem, *Lord of the greateſt part of* Europe, Aſia, *and* Africa, *conquered by our victorious Sword, & terrible Lance:*

for Dinner, the which is ſpeedily ſerued: Hee neuer ſpends aboue halfe an houre at the Table, from the which hee goes to his Prayers at noone, where after his manner hee entertaines the Diuinitie. But how variable is humane inconſtancie: from this pious exerciſe he paſſeth to the embracings of humanitie, and entertaines himſelfe with his Women for ſome houres; vntill the time of Prayer at Night doth force him to leaue them: When that is done, hee makes another walke into his Gardens, and being followed by his Iesters and Dwarffs, hee entertaines himſelfe with their fooleries. The laſt Office calls him to his Chamber, it is that which the Turkes ſay, when as the day is ſpent and in the obſcuritie of the night, where hee imployes himſelfe vntill Supper time. Theſe are his imployments in generall: Let vs now ſpeake of them in particular.

CHAP. VI.

Of the Grand Seigneurs *Table of his Meate, and of his ſleepe.*

THe *Grand Seigneur* eates three or foure times a day in Summer, but leſſe in Winter: He ſits croſſe-legged after the Turkiſh manner: Moſt commonly his Table is low, made of maſſiue Siluer, with a little border about it two fingers high, like vnto a Table of Accomptants which tell money. There is another of pure Gold enricht with diuers precious ſtones, whereon he feeds three or foure times in the yeare: He hath a great Napkin to couer his knees, and another vpon his left arme; On the one ſide are many Loaues made of three ſorts, very pure and delicate, whereof the Graine is gathered at *Burſia* in *Natolia*, and is reſerued for his mouth: They knead it with Goats Milke, whereof they feed a great troupe to that end in the Wood of the *Serrail*. His Cookes are at worke before day, for hee himſelfe riſing with the Morning, they haue alwayes meate readie if hee ſhould call for it: The

Eſſay

Eſſay is taken at the Kitchin in the preſence of the *Capiaga*, or Maſter of the Houſhold, and they ſerue it vp in diſhes of gold couered: His *Agalaris*, or Familiars goe and receiue it at the hands of the *Capiaga* without: For there is another of the ſame Office within, who goes not into the Kitchin, hee carries them to him that ſerues at the Table, who is vpon his knee: They ſerue out thirtie Diſhes, in the which are thirtie ſorts of meates; the Table is round, and ſtands vpon a Viſe which turnes as it pleaſes the Prince, for no man carues him, neither doth he himſelfe vſe any Knife; his bread is ſo tender as it will not endure any, he breakes it with his fingers without any trouble; ſo doth he his meate prepared with the like delicacie: They ſerue no Salt vnto him, and whatſoeuer hee eats is not ſeaſoned with Spices, his Phyſicians forbidding it in the Kitchin. The daintieſt meat for his royall mouth are roaſted Pigeons, whereof they ſerue a dozen in a *Corſon* or Platter: Pullets, Lambe, or Mutton, roſted & boyled are after the Pigeons, which hee loues beſt: Hee makes a ſigne (for at his Table no man ſpeakes any thing) that they ſhould carrie of this meat what he pleaſes to the *Sultana's* whom he affects moſt: Sometimes the dumbe men and the Ieſters haue a part: His *Agallaries* or Familiars are highly gratified, when hee caſts them one of his Loaues, they kiſſe it, and giue it vnto others for a teſtimonie of a ſingular fauour. In the ſilence which is ſtrictly obſerued at his Table, as well by himſelfe as thoſe which doe aſſiſt, there is an ordinary entertainment in a dumbe faſhion by ſignes and the geſtures of the Mutes, and the Ieſters which are inſtructed therein, practize the abilities of their wits. He doth vſually drinke a liquour made of many ſorts of fruits mingled with the juice of Citrons and Sugar: He ſwallowes it in a ſpoone of wood, although they ſerue him with little Cups of Porcelaine and others of *Indian* Nuts, ſet vpon a foot of gold enricht with ſtones. They do not ſerue any fruit before Dinner, his laſt coorſe is a Tart, and if he eats any fruit, it is at his after-meales, and likewiſe Parmiſant, whereof they make great eſteeme in *Turkey*.

In the time of *Ramadan*, which is the Turkes Lent, they

doe not ſerue him in veſſels of Gold, but in yellow Porcelaine which is moſt precious and hard to be recouered. Hee faſts from the Sun-riſing vntill night, when it is lawfull for him to leaue his faſt, and to eat what meate hee pleaſeth: Fiſh comes ſeldome into the *Serrail*, but when the deſire of the *Sultana*, or the Appetite of the *Agalaries* cauſeth it to be brought from the Sea.

The *Grand Seigneurs* Bed is not made while it is day in the Chamber where hee lodgeth, they make it only when he goes to his reſt: that whereof we haue ſpoken is only a Bed of State The Groomes of his Chamber lay vpon the floore a Mat, and vpon it a fine Turkey Carpet, whereupon they lay a Matteresſe and a Bed of Feathers: The ſheets are of fine Linnen, and the couering of goodly Carpets: In Winter they vſe Coueringes of white Wolues or of Sables, which keepe the Prince from cold. After his Bed is thus made, they ſtraine ouer it many ſtrings of Silke, vpon the which they lay Cloth of Gold, or rich Tapeſtrie to make the *Teſter* and Curtaines: This Couch being made, the ſame Groomes of the Chamber goe and fetch the Emperour, and bring him to his reſt with a little Turbant on his head in ſtead of a Night-cap: Whileſt hee ſleepes they watch; one ſtands at the doore of the Chamber, another at his Beds ſide, to raiſe vp the Clothes and to couer him if it be needfull: Two others are at the Beds feete with two Torches, which they neuer put out vntill the *Sultan* bee riſen. Their Guard continues three houres, after which they are relieued by their Companions. Thus hee reſts which troubles all *Europe*, diſquiets *Aſia*, and afflicts *Africa*, and the ſhoare of the *Mediteranian* Sea with his Fleet.

CHAP. VII.

Of the grauitie of the Grand Seigneur, *and of the dumbe diſcourſes which are made in the* Serrail.

THat Prince of the Iewes which made choice rather of the ſcourge of Peſtilence then the rigour of Warre, had reaſon

reaſon to ſay that hee had rather fall into the hands of God, than to thoſe of Man, for the one is a plentifull and inexhauſtible Fountaine of all Mercie: The others are vnpittifull, although they be created after his Image. It is lawfull, yea, it is commanded to ſpeake vnto God, and to begge thoſe things which are neceſſary; and in the World it is a crime to preſume to ſpeake vnto Men. The true Table of this humane Pride may be drawne from the *Serrail*, at this day the principall ſeat of the Arrogancie of Princes: for there it is not only forbidden to ſpeake vnto the *Grand Seigneur*, but he that dares to lift vp his eyes to looke him in the face, is guiltie of a great crime: ſo as all the *Baſhaes* of his Court, except the *Vizir*, the *Muſti*, and the Phyſician, going towards him to reuerence him, or rather to adore him, haue their hands ioyned and their eyes caſt downe, and in this poſture inclining themſelues to the ground, they ſalute him without ſeeing him, although they be before him. When he goes into the Citie, they which preſent any Petitions vnto him, to haue Iuſtice from him, when they cannot obtaine it from his Officers, lift them vp vpon the end of a Reed, and themſelues lie proſtrate on the ground by humiliation. Other men which are of his Family, ſpeake not vnto him but by ſignes, and this dumbe language is practiſed, and vnderſtood as readily in the *Serrail*, as a diſtinct and articulate voice among vs. For which cauſe they vſe the ſeruice of as many dumbe men as they can find; who hauing accuſtomed others to their ſignes and geſtures make them to learne their Language. The *Sultana's* doe the like. The grauitie of his perſon, and the cuſtome of the Empire forbids him to ſpeake to any. The *Sultana's* his women practiſe it, they haue many dumbe ſlaues in their *Serrail*. *Sultan Muſtapha* Vncle to *Oſman*, who in the end of the yeare 1617. held the Scepter of the Turkiſh Empire, for that he could not accuſtome himſelfe to this ſilent grauitie, gaue occaſion to the Councell of State to complaine of him, and to ſay that to ſpeake freely vnto his people as *Muſtapha* did, was more fit for a *Ianizarie* or a Turkiſh Merchant, then for their Emperour. They contemned him, and held his freedome and familiaritie

miliaritie vnworthy of the Empire. To play the *Sultan* in ſtate, hee muſt not ſpeake, but by an extraordinary grauitie make men to tremble with the twinkling of his eye: For the frowning arrogancie of the Turkiſh Princes is growne to that inſolencie, as he liues amongſt his Subiects as ſome diuine thing, adored by the dumbe admiration of his ſlaues. The Emperour of the *Abyſſines*, whom they doe vulgarly call *Prete-Iean*, is alſo blamed for pride, although it differs from the Turke: He ſpeakes, but he ſuffers none to ſee him; ſaying, that being the Image of God in the Soueraigntie of his Empire, he muſt imitate him in his anſweres, wherein God ſpeaks and is not ſeene. When as the Maſter of the Ceremonies brings any forreigne Embaſſadours vnto him, it is moſt commonly by night: His Halls and Chamber are full of Torches burning; and he himſelfe is hidden in his *Muſtabe*, or Royall Bed, before the which there are fiue Curtaines drawn, whereof that in the midſt is of Cloth of Gold, the reſt are of Silke. The Maſter of the Ceremonies ſpeaks with a loud voice *Hunca, Hialebuchia abeson*: that is to ſay, I bring thoſe vnto thee whom thou haſt commanded me: Hee repeats it often, vntill he heare a voice from within which ſaith, *Cafacinele*, which ſignifies enter in: At this voice all they which heare it bow downe and make a low Reuerence: Then they aduance a little making ſtayes at euery ſix ſteps, repeating the ſame words, and being come neere vnto the Curtaines they heare the ſame voice *Cafacinelet*: Then they aduance a little farther, to heare the words of *Prete-Iean* who ſpeakes and is not ſeene, and anſweres the demands which they make vnto him. Some petie Kings of the *Indies* keepe themſelues ſo retired, as they neuer ſpeake but to one man; and he receiues the demand, which they will make vnto the King, by the mouthes of fiftie others, who deliuer it from one to another, vntill it comes vnto him. The grauitie of a Prince ſhould rather appeare in his manners then in his ſilence: and his wiſdome ſhould make him more venerable, than all the fantaſtique faſhions of ſpeaking and commanding. If the Prince will imitate God, as he is a liuing Image, let him know that three things ſhine in the diuine

In the deſcription of *Æthiopia* by *Don Franciſco Aluarez*, printed 1558.

Andrew Corſall a Florentine writes it to *Iulian de Medicis*, in a Letter from *Cochin* a Towne of the *Indies*.

uine Maieſtie, Power, Wiſdome, and Bountie. Let them adde vnto their Soueraigne power of Command, the effects of wiſdome, and thoſe of a Royall bountie. By theſe they ſhall raigne ſecurely in their Eſtates, and ſhall be more cheriſhed and honoured, then by the vaine geſtures and ſignes of their puft-vp grauitie.

CHAP. VIII.

How the Grand SEIGNEVR *receiues the Embaſſadours of Forreine Princes, and the forme of his Oath in an Alliance.*

THere are two ſorts of Embaſſadours which come to the Turkiſh Court; thoſe of Kings, and others of inferiour Princes: The firſt who without contradiction haue the precedence, muſt likewiſe haue it in this Hiſtorie. We will ſpeake of their Reception, and will take for a Preſident that of the Embaſſadour of *France*. Being arriued at *Pera*, hee paſſeth within few dayes after to *Conſtantinople*, ſees the *Mufti*, viſits the *Grand Vizir*, ſalutes the *Boſtangibaſſi*, or great Gardiner, vſeth ſome complements to the *Teſtardar*, or high Treaſurer, and performes ſome teſtimonies of honour and courteſie to the other great men of the Port, to make them fauourable vnto him vpon occaſions. After this they aduertiſe him of the day, when he ſhall be receiued to kiſſe his hand; It is vſually vpon a day of *Diuan*, when as the *Sultan* giues audience to his principall Officers: The *Grand Vizir* cals the *Diuan* or aſſembly of the Councell, hee ſends for all the *Chaoux*, the *Mutaferagas* which are thoſe of the light Horſe, the *Spahis* who are alſo of the Cauallerie, the *Ianizaries* which are Footmen: All which with their Leaders haue commandement to arme and attire themſelues with as much ſtate as may be, to let the Embaſſadour ſee with the curioſitie of their Armes, the pompe of this great Court. They come into the *Serrail*, and ranke themſelues in the ſecond Court,

(whereof we haue formerly ſpoken) where all together make a bodie of ſtately troupes. The Embaſſadour aduertiſed of the houre appointed, parts from his lodging at *Pera* attired vpon his own Clothes with a Robe after the Turkiſh manner of Cloth of Gold curled, and furred if the ſeaſon require it with Sables: His Gentlemen and Secretaries are attired in the like Robes, but the ſtuffe is not ſo rich, wearing on their heads cãps of blacke Veluet like vnto the Maſters of the Accompts in *France*: He hath twenty ſeruants attired in Robes of Scarlet, which the Turkes call *Ferrages*: and vpon them other long Robes of the ſame ſtuffe, and on their heads caps of blacke Taffatae: The foure *Dragomans*, or the Kings Interpreters are of the number, the Captaines, Maſters of Ships, and other Frenchmen doe accompany him. Being thus followed, hee paſſeth the Channell of the Sea, which ſeparates *Pera* from *Conſtantinople*, being twice as broad, as the Riuer of *Seine* is at *Paris* before the *Louver*: Being come vnto the other ſhoare, hee findes many goodly horſes for him and his followers, which the Turkes that are friends to *France*, ſend him to carry him to the Citie. At the entry whereof hee finds many *Chaux* and *Ianizaries* which attend him to conduct him to the *Serrail*: Two *Choux Baſsi* goe of either ſide of him, the other Turkes goe before: In this order hee comes to the Imperiall Pallace, at the Gate whereof he finds two *Capigis Baſsis* who receiue him, and lead him to the *Grand Vizir* in the Hall of the *Diuan*, (that day they diſpatch little buſineſſe) he ſits right againſt the *Grand Vizir* vpon a forme without backe or ſupporter, couered with Cloth of Gold. Therefor a little time by the helpe of his Interpreter or *Dragoman*, they entertaine themſelues with diſcourſe, vntill that the *Grand Vizir* commands Dinner to bee brought: The Steward of the Diuan ſerues it preſently, where ſome other *Baſhaes* doe aſſiſt: Their fare is more delicate then vſuall, and in greater abundance, for the which the Chamber of Accompts in the *Serrail* ſets downe a thouſand Crownes. There is a *Dragoman* which doth aſſiſt the Embaſſador to entertain the *Baſhaes*. In the meane time his traine is carried to dinner

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in a low Gallerie, where a Table is prepared in this manner: A great Tapeſtrie is laid vpon the ground, and ſome diſhes are ſet very thinne and ſparingly: Their Meates are *Panado* made with Sugar, and ſome broths with Pullets, two men carrying as in a Scarfe a certain veſſell of boiled Leather, like vnto a Bagipe, in the which they carrie *Cerbet*, (the which is a Drinke made of the juice of Citrons, water, and Sugar) They giue to euery one drinke in his turne, in a Cup of Copper tinned, and they goe betwixt the Diſhes to ſerue them more commodiouſly. The Embaſſadour and his people hauing dined in this manner, hee retires to a certaine place neere vnto the Gate of the *Sultans* Quarter, where they attend vntill the Officers of the *Diuan* haue had Audience of their Maſter; after which they all retire, except ſuch *Baſhaes* as remaine about his perſon: Then the Maſter of the Ceremonies goes for the Embaſſadour, and brings him to the Emperours lodging; The *Capiaga* aſſiſted by many Eunuches receiues them at the Gate, and conducts them into the Imperiall Chamber, whoſe walls are within couered with great plates of Gold and Siluer, enricht with ſtones and Pearle: At the entry thereof two *Capigis*, or Porters take him vnder the Armes, not to kiſſe the Emperours hand, but his Robe. This vnworthy cuſtome to lead the Embaſſadors of forreine Princes by the Armes, growes from the treacherie of the Turkes themſelues. *Baiazet* the Second, ſonne to him that tooke *Conſtantinople* going one day to a Monaſterie, hee found in his way a Religious man of his Law of the order of the *Deruis*: This Monke of the *Alcoran* ſeeing the Emperour, ran towards him to execute his deteſtable deſigne: comming neere vnto him he demands an Almes: and in ſaying his *Ailahithi*, that is to ſay in the Name of God, hee drew a Semiter from vnder his Robe of Felt, with the which *Baiazet* had beene murthered, if his Horſe in bounding had not receiued the greateſt violence of the blow; yet hee was hurt, and this wretched Parricide had alreadie lifted vp his arme to double the blow, if *Baſſa Schender* had not ſuddenly beaten him downe with his *Boſdaguen*, or Poll-axe: After which it was

ordained, that whoſoeuer ſhould come to ſalute the *Grand Seigneur*, ſhould be led vnder the Armes by *Capigis*; And this cuſtome hath hee carefully obſerued. Wee doe not read that there was euer any ſtranger but ſuffered this Rigour, except an Embaſſadour of *France*, named *Monſieur Nouailles* Biſhop of *Aix*, who was ſent to *Selim* the Second, by King *Charles* the Ninth, to mediate ſome accommodation for the *Venetians* affaires: comming into the Chamber, when as the *Capigis* had laid hold of his Arme he ſcattered them with his Elbowes, and ſpake aloud, that the libertie of a Frenchman, and the dignitie of a Biſhop could not endure to be led like a ſlaue: And ſo leauing the *Sultan* and thoſe that were in the Chamber amazed, he went freely to his Reuerence, and would not caſt himſelfe at his feet, as others doe; but inclined a little to kiſſe his Robe.

When the Embaſſadour had kiſt the *Sultans* Robe, who ſits vpon Cuſhions of Cloth of Gold curled, he retires backward with his face alwayes towards the Prince, and plants himſelfe againſt the wall of the Chamber, to giue way to the Gentlemen of his Traine, who goe likewiſe to kiſſe his Robe: And then he preſents the Letter which the King ſends written in the Turkiſh Tongue. The *Grand Seigneur* anſweres nothing for the preſent; his *Grand Vizir* doth only ſpeake ſome wordes to diſmiſſe the Embaſſadour, who goes out of the Chamber hauing made a Reuerence in bending downe his head, but doth not vncouer it. But you muſt obſerue that no man comes to kiſſe his Robe, vnleſſe hee be attired in Robes after the Turkiſh manner, giuen him by the *Sultan*, the which is the Preſent of a Soueraigne to a ſubiect or ſlaue: For this cauſe the *Grand Vizir* forgets not to ſend vnto the Embaſſadour ſuch Robes as are ſet downe by the Ordinance of the Cuſtome of the Empire, that is to ſay, two that are rich for the Embaſſadours perſon, and one for either of his followers. Moreouer euery Embaſſadour muſt haue a Preſent for the *Grand Seigneur*, the which he ſees firſt before him thorow a Lattice window, whither he is carried by *Capigis*: There he buſies himſelfe to looke on it, whileſt the Embaſſadour and his

his Gentlemen doe their Reuerence; ſo as they can ſee but halfe his face. To this purpoſe a generous action performed by the ſaid *Monſieur Nouailles* Embaſſadour to *Charles* the Ninth is worthy to bee related. *Mahomet Grand Vizir* to *Selim* the Second preſt him much not to forget a ſtately Preſent for his *Sultan*, and ſent him word that if he had none readie hee would furniſh him. This Embaſſadour went, of purpoſe, to kiſſe his Robe without any Preſent. The *Baſha* reproacht him, and imputed it to contempt that hee had not giuen any. The *Seigneur* of *Nouailles* made anſwere that the King his Maſter, who was the firſt and greateſt Monarch of Chriſtendome, hearing that *Selim* demanded it as a Tribute, had forbidden him to preſent any. Thus in giuing none, he ſerued his Maſter profitably and honourably; leauing among the Turkes a great admiration of his generous dexteritie, and carried backe into *France* the glorie which thoſe Embaſſadours deſerue, whom vertue and not fauour haue aduanced to ſuch Charges.

Other Embaſſadours of inferiour Qualitie to a Royaltie, receiue Robes in like manner to goe and ſalute him: But they enter not into the *Serrail* with ſo much Pompe, neither are they feaſted, nor haue ſo much familiaritie with the *Grand Vizir*, yea, there are ſome which ſit not in his preſence. Thus the Turks can meaſure the honour which they doe vnto men, according to the Qualitie of the Princes which ſend them, whoſe perſons the Embaſſadours repreſent. They haue long hands and portatiue eyes, to ſee into the Realmes that are moſt remote to their Eſtates:

The forme which the Turkiſh Monarches vſe to ſweare a League or Alliance with any Forreigne Prince, is no leſſe ſpecious than fraudulent; for moſt commonly they hold nothing that they promiſe, and their Oaths are as falſe as thoſe of Louers; thus they Court all the Eſtates of *Europe*. When as *Marin C[illegible]lus* a Man doubly famous aſwell for the luſtre of his Birth a[illegible] knowledge, was at *Conſtantinople* Embaſſadour for the [illegible]netian to renew the League with the Turke, *Selim* ſware [illegible] his manner: *I ſweare and promiſe by the*

great Godwhich hath created Heauen and Earth, by the ſoules of ſeuentie Prophets, by mine owne, and by that of my Anceſtors, to obſerue with the Seigneurie of Venice, *all the points and rights of the League and Friendſhip which hath beene entertained to this day, and to hold them for ſacred and inuiolable, as they are declared by my Signature.* But he brake it ſuddainly; for *Iean Mique* a Spaniſh Iew, chaſed out of *Spaine* by King *Ferdinand*, as a dangerous Spie, to *Europe*, who had runne thorow all the Prouinces, hauing related vnto him that the *Arſenall* of *Venice* had beene burnt, and that there was want of victuals in that State and *Seigneurie*, he perſwaded him to the warre of *Cyprus*, which he ſaid did belong vnto him as *Sultan* of *Egypt*, and King of *Paleſtina*, whereon *Cyprus* aſwell as *Rhodes* depended, as Homagers. *Selim* vndertooke it without any other ſubiect, and made himſelfe Maſter thereof in ſhort time, taking this Realme from the *Venetians*, who had kept it long: So to be a Turke and to keep his faith, are incompatible things.

CHAP. IX.

Of ſome Manuall Workes of the Turkiſh Emperours, and of the Religious cuſtome which they obſerue, to liue of the labour of their hands.

THe Authour of the Alcoran, hath deckt the deformities of his Law, and couered the falſhoods thereof with ſome luſtre of truth, to make them paſſe the better amongſt his followers: Among the many Rules which hee preſcribes them, he enioynes them to labour and doth aſſure them that hee is not worthy to liue, that doth not labour with his hands. The people doe not only obſerue it, but the reſpect of this precept is crept into the Imperiall Throne of the Turkes; The Sultans embrace it, and of twentie Emperours which haue

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ſwayed the *Othoman* Scepter, yee ſhall hardly find one which hath not laboured for his liuing. *Mahomet* the Second manured his Gardens, and of the reuenew of the Fruites which were ſold, he cauſed meate to be bought for his mouth. But as the actions of ſuch men, how religious ſoeuer they be, haue not true Charitie for their Guide, they doe eaſily incline to vice. This Prince added to his Manuall labour ſo horrible a crueltie, as it was to be wiſhed his hands had beene idle. We haue written in the Hiſtorie of his Empire, that viſiting one day, (being followed by his Pages) the Squares of his Gardens which he did manure himſelfe; one of the young Boyes ſeeing haſtie Cowcumbers, gathered one and eate it: *Mahomet* returning that way found it wanting, his choler enflamed him to crueltie, hee ſaw by the ſtalke that it was newly gathered, and hee knew that hee had no company but his Pages, and therefore ſome one of them had done the deed, the which he would know at what price ſoeuer: Hee calleth the *Baſtangies* or Gardiners, puts ſharpe Kniues into their hands, and commands them to open the ſtomacks of his Pages: They take them one by one and open fourteene, finding the Cowcumber not yet diſgeſted in the ſtomacke of the fourteenth: Such was the rigour of this Prince, who for a light offence, cauſed fourteene of the goodlieſt young Boyes (the flowre and choice of all the youth of his *Serrail*) to be murthered. *Solyman* the Second, hee which tooke *Rhodes*, ſpent his idle houres in making of Shooes, the which he ſent to the *Bazar* or Market to ſell, and with the money he cauſed victuals to be bought for his Table. *Selim* the Second who loſt the battaile of *Lepantho*, made little Creſcents or halfe Moones, which the Turkiſh Pilgrimes carrie vpon their ſtaues, when they goe the Voyage to *Meque*. *Amurath* his Sonne made Arrowes, and others made little Kniues, all which is ſold at a deare rate, in regard of the groſſeneſſe of the worke: Hee thinkes himſelfe happie that can recouer any for monie. They ground this Cuſtome of labouring for their liuing, not only vpon the rules of their Alcoran, but alſo vpon that paſſage of

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In ſudore vultus tui vescéris panem donec revertaris in terram de qua ſumptus es, quia puluis es, & in puluerem reuertéris, Gen. 3. 19

Geneſis: Their Schoolmaſters make them learne it by heart: *In the ſweat of thy browes thou ſhalt eat thy bread, vntill thou returne to earth, whereon thou wert made.* It is only in the time of peace; for in the time of warre the Prince muſt liue vpon the charges of the people, for whoſe defence and increaſe hee takes Armes. But in another ſeaſon if the *Sultan* ſhould employ the Money which he leuies of his people in his delights, the Law and the cuſtome of the Empire would hold it a crime. They call their Taxe and Subſidie, *Aaram Agemini Cani*, that is to ſay, *The prohibited blood of the people*: And for that the labour of their hands cannot furniſh the expences of their diet to keepe a Table worthy of their Qualitie, they adde vnto it the reuenewes of their Gardens, which in truth is great, and almoſt incredible. I haue learned from ſome Turkes, that they yeeld two hundred thouſand Crownes a yeare rent: ſome others ſay a hundred thouſand pounds ſterling. Beſides thoſe which he hath in the *Serrail*, hee hath along the Sea ſide, and towards the *Arſenall*, great Gardens which are very fruitfull. Foure Leagues from *Conſtantinople*, and further at *Andrinopolis*, and vpon the ſide of *Aſia*, at *Scutary* (where the Citie of *Chalcedonia* did ſometimes ſtand) there are the goodlieſt Gardens in the Eaſt. The fruits which are gathered are ſold at *Conſtantinople*, and elſewhere in ſo great abundance, as they furniſh all the Countrie. The *Boſtangibaſſi* or great Gardiner, who is an Officer of the Crown: hath a care of this Reuenew, cauſeth it to bee brought to the *Serrail*, and the *Sultans* hold it for their true Patrimonie and Demeſnes, wherewith they may feed themſelues without any oppreſſion.

To theſe Manuall workes of the Turkiſh Emperours, wee muſt adde their Religious cuſtome to plough the Land, when as they come from their Gouernment to *Conſtantinople* to take poſſeſſion of the Empire, they are bound to hold the Plough and to make ſome furrowes. *Amurath* the Third Grandfather to *Achmat* obſerued it, after the deceaſe of *Selim* his Father, when as comming from *Magneſia* (where he

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was Gouernour) to goe and take poſſeſſion of his Scepter, he met with an Husbandman in the fields, where lighting from his horſe he laid hold on the Plough, and made three or foure furrowes: After which he drew a handfull of Gold out of his pocket, and gaue it in charitie to this Labourer: and withall he put off his Robe, which was of rich Cloth of Gold, furred with Sables, and gaue it him. The Law which makes him to obſerue this Ceremony is mentioned in the Gloſſes of the *Alcoran*, in theſe termes: *That the Emperour comming to the Empire and going to the Imperiall Citie to take poſſeſſion, hee muſt manure the Land to baniſh ſterrilitie from his Countrie, and to make it fruitfull.* It is nothing the more for all this: For the Prince employing ſo great a number of his Subiects in his warres, much good Land lies waſte, for want of men to till it. Thus doe the Turkiſh *Sultans* employ themſelues, and yet they doe not flie idleneſſe, to the which they many times abandon themſelues: Wee ſhall ſee ſomething in the following Chapter.

CHAP. X.

Of the Grand Seigneurs *Loues.*

AMong all the paſſions which rule the affections of Princes, Loue (as the moſt powerfull) triumphes more ouer great men, then all the reſt together, for they obtaine no victories, but to encreaſe its glory: Couetouſneſſe heaps vp to furniſh the charges, Ambition aſpires to make it great. So we ſee the moſt powerfull Princes after they had ſubdued all other paſſions, were vanquiſhed by Loue. *Alexander* laid the honour of ſo many victories in *Perſia* at the feet of his Captiue *Roxana*. *Cæſar* being in *Alexandria*, ſubmitted all his triumphs to the beautie of *Cleopatra*, who afterward was friend to *Anthonie*. And the Turkiſh Monarches make ſubiect vnto the allurements of their *Sultana's*, the glory and luſtre of that Soueraigne power, whereby they are Maſters

of the beſt parts of the World. But behold how theſe ſingular beauties enter into their *Serrail*, and the bonds where with Loue doth captiuate their wils.

After that the Rights of birth haue brought a Turkiſh Prince to the Imperiall Throne of his Anceſtors, the women which his Predeceſſor did honour in the *Serrail*, are put forth, and conducted to a place called in their Language *Eſchy Saray*, that is to ſay the old *Serrail*, as a man would ſay the old place: for *Saray* in the Perſian Tongue, ſignifies a place or Hoſtell: There they are ſhut vp, vntill they be married to ſome great Men of the Port. In the meane time others muſt ſupply their roome, to bee new ſubiects of Loue to the new Emperour. Then the *Baſhaes* which are at the Port, and others which repreſent the Soueraignetie of their Maſter in remote Prouinces, imploy all their care to find out Virgins, in the Leuant or elſe-where, the rareſt in beautie, and of the ſweeteſt perfections of their ſex; whether that the greatneſſe of their treaſurs force the neceſſitie of miſerable Mothers to deliuer them for money, or that the chance of warre hath made them Captiues at the taking of ſome Towne, and ſo fall into their hands: They cauſe them to bee inſtructed after the Turkiſh manner in all gentile Qualities fit for their ſex (if they be not alreadie:) they learne to ſing, to play of the Lute, and the Gittern, and to dance, & hauing had a ſpeciall care for the keeping of their Virginity, they bring them to the *Sultan*, and preſent them vnto him: The Princes Mother, & his Siſters which are married labour in the ſame deſigne, and make him the like preſents: for the law of Poligamy or pluralitie of women, allowed by the *Alcoran* and receiued in Turkey, giues them leaue to keepe as many as they will, ſo as they bee able to feed them. The *Sultan* doth recompence their care that bring them ſuch gifts, with ſome rich preſent to buy (ſaith he) theſe Virgins which they bring, that they may bee his ſlaues: But hee will be ſoone fettered in their beautie. The *Serrail* of women being thus furniſhed, hee paſſeth thither when he pleaſeth, and is not ſeene by any man, by a doore right againſt his Chamber, whereof he hath one Key, and

the

the *Chiſſar Aga* or great Eunuch of the *Sultana's* another: He doth aduertiſe the *Cheyachadun*, which is an ancient woman their Gouerneſſe, to ranke them in a Gallerie, in the which he paſſeth and repaſſeth often, beholding their allurements or elſe he cauſeth them to dance in a round, in a goodly Hall, where he doth aſſiſt and place himſelfe in the midſt, like vnto a Butterflie in the midſt of many gliſtering fires, where he loſeth himſelfe: For feeling his heart ſuddenly enflamed by the eyes of ſome one of them, which pleaſeth him beſt, he caſts her his handkercher, for a ſigne that he is vanquiſhed: ſhe receiues it with great demonſtrations of humilitie, kiſſes it and layes it on her head; preſently the *Cheyachadun* or Mother of the Maids, takes this faire ſlaue, which comes to triumph ouer her Maſters libertie, ſhe leads her into a Chamber appointed for the ſports of loue, decks her with the goodlieſt Ornaments ſhe can deuiſe, perfumes her, and addes to her naturall beautie the cunning of her Art: This is while the Sun ſhines; for imitating his courſe as well as his luſtre, this faire Creature lies downe as ſoone as this Planet ſets: The *Chadun* conducts her into the ſame Chamber where the *Sultan* is lodged, layes her in the ſame Bed, where ſhee enters by the feet for the greater reuerence, and during the night ſeaſon many old Mooriſh women watch and ſtand ſentinell, one at the Beds feet, another in the midſt of the Chamber, and a third at the doore: They are relieued euery third houre by others of the ſame hue, vntill it bee day. There is one ſtands at the Beds head, with two Torches burning, and doth carefully obſerue on what ſide the Prince doth turne leaſt the light ſhould offend his eyes. I haue learned from a Iew, a learned Phyſician which had ſerued the *Grand Seigneur*, that the *Chadun* watcheth at the Beds feet, and doth ſometimes ſpeake ſome words to encourage the young Maide, giuing her to vnderſtand that this night would be the cauſe of her good fortune, and that ſhe would attaine to the dignitie of a Princeſſe. It is the cuſtome in Turkey that on the Marriage night, an olde woman doth aſſiſt in the Chamber of the married couple, and imployes the experience of her time paſt, to encourage the

woman. Day being come they bring new Garments to the *Sultan*: for thoſe which he had the day before, with the Money that was in his purſe, belongs vnto her which hath kept him company: He riſeth, returnes to his Quarter, and ſends by his Eunuches vnto his new Loue a Preſent of Robes of Cloth of Gold, Iewels and Money, the greatneſſe whereof is meaſured according to the pleaſure which hee receiued that night. Then they prepare a lodging for her diſtinct from the reſt, and draw her from the common ſleeping place, whereof wee will ſpeake in the Chapter following: They giue her foure white ſlaues to ſerue her in the Chamber, two others to labour in her Kitchin, a blacke Eunuch for a Groome, three thouſand Sequins in a Purſe, and as much apparell as ſhall be needfull for her perſon and her ſlaues. Moreouer, they enter her name among the Entertainments of the *Serrail*, for two Charges of Money yearely. Thus the Turkiſh Princes purchaſe the loſſe of their libertie with the Treaſure of their Cofers: to verifie in their affection the effects of this veritie, that loue is to Louers a pleaſing wound, a ſweet bitterneſſe, a ſauourie poyſon, a diſeaſe which contents them, a puniſhment which they imbrace, and a death which they hunt after.

Et enim amor gratum vulnus, ſapidum venenum, dulcis amaritudo, detestabilis morbus, iucundum ſupplicium, blandi mors, Franciscus Petrarcha Dialog. 69.

If the vaine pleaſure of loue hath ſo charmed his ſenſes as he ſees this new Miſtris the ſecond time, he increaſeth her felicities. The next day Morning they augment her traine with two women of her Chamber, one Eunuch and two Cookes: They bring her ten thouſand Sequins in a Purſe, her Penſion is encreaſed by two other Charges of Money, and the Emperour cauſeth her to carrie the name of *Sultana*. But if this loue be conſtant vnto the third time, the brute of this womans happineſſe flies throughout all the *Serrail* of the *Sultana's*, and makes others to conceiue a paſſionate deſire to equall her, and ſhe her ſelfe reapes the benefit; ſhee is honoured for the ſecond time with the qualitie of *Sultana*, and that name is then confirmed vnto her, the which ſhee cannot loſe but with her life. The Emperour augments her Traine vnto ſixteene Women for her Chamber, two Eunuches more,

and

and her Penſion is made ſixteene Charges of Money.

The reſt of the *Serrail* which are yet Virgins, or haue had the Princes company but once, imploy all their allurements to pleaſe him, and finding their cunning deuices too feeble, they adde the help of Charmes and Sorcerie, which they purchaſe at any rate whatſoeuer. But if any one of theſe women be deliuered firſt of a Sonne, which is to ſucceed in the Empire, ſhee is called Queene, the *Grand Seigneur* honours her with a Crowne of pretious ſtones; hee cauſeth a cloth of Eſtate to be carried into her Chamber of Preſence, inlargeth her Lodging, and giues her a Family fit for a Queene, or Empreſſe of Turkey: Shee hath a ſufficient Reuenew to ſupply her neceſſities and her bounties. If ſhee be deliuered of a Daughter, they ſend her a Nurſe, three thouſand Sequins and Slaues to ſerue her, the honour is the leſſe; but the joy which ſhee conceiueth (if there be Male Children formerly borne) is incomparable, for ſhee is aſſured that the young Princeſſe ſhall be bred vp with her, and that ſhe ſhall be one day married to a *Grand Vizir*, or to ſome other *Baſha* of the moſt powerfull in the Empire, who will honour her, and fill her old age with all contentments. On the other ſide if ſhee had beene deliuered of a younger Sonne, he ſhould be taken from her at the age of twelue yeares or thereabouts, and put into the hands of Schoolemaſters to inſtruct him, where ſhee might not ſee him but foure times in the yeare, and in the end hee ſhould bee ſacrificed to the ſafetie of his elder Brothers Raigne, and ſoone ſtrangled by Mutes. This is that which makes them deſire to haue Daughters, when there is alreadie a Sonne liuing.

All theſe women although they bring forth the true Succeſſours of the Empire, yet they are but the Emperours Concubines; he neuer marries any, vnleſſe he be wonderfully ſurprized with her loue, which hath firſt brought him a Sonne, then he follows the blind motions of his paſſion. And doubtleſſe when as loue makes him to feele in this ſort the rigour of his flames, it is iuſtice that one Tyrant ſhould torment another: for if the one doth captiuate their mindes, the other tor-

... seruitude. This Tyrant loue
... *Sultana*, and causeth him to dis-
... which containes a declaration of her
... of her Dowrie, in the presence of
... Priest of his Law, and he receiues her for
... Besides the ordinary expences of this new
... assigne her aboue fifteene hundred thousand
... withall her liberalities, or to make a stocke suffici-
... yeares to build a Moschee, or to rent some Hospi-
... according to her deuotion. These Marriages as wee haue
... are made by the violence of loue, for the Princes Councel
oppose themselues, for that they would not giue their Master
a Companion in the Empire, nor be answerable to two Com-
manders. The Law which was setled in the same Councell,
ordaining that the *Sultan* should not marrie, tooke its begin-
ning from the Raigne of *Baiazet* the first, who hauing mar-
ried a Wife of the Family of the *Paliologa's* Emperours of
Constantinople, saw her by the disaster of the Warre Captiue
with him in the hands of *Tamberlaine* Emperour of the *Tar-
tars*, and intreated with so much contempt, that one day this
Scythian causing them to eat at his Table, he commanded this
Princesse to rise and to fetch him drinke from the Cupboord;
then the Turkes aduised that their Emperours hauing none
but slaues would be lesse offended, when they should be con-
temned by the Victor. But Loue which admits no Law but
from it selfe, refused to obey, and commanded *Solyman* the
Second to marrie *Roxilana* one of the Women of his *Serrail*,
who was the Delights of his affections: Hee made her Com-
panion of his Scepter, and gaue her so great authority in his
House, as shee chased away the Children of another Woman
which were elder to hers, and armed the Fathers hand against
them to ruine: For *Solyman* caused *Mustafa* the eldest and
the most generous of all his Children to bee strangled in his
Tent by foure Mutes, and gaue occasion to *Giangir* the youn-
ger to kill himselfe vpon the body of his dead Brother. This
affliction was not alone, *Roxilana* stirred vp others, shee de-
uided *Baiazet* and *Selim* her owne Children, to aduance the
one

Quis legem det amantibus? Maior lex amor est sibi. Boet. de Consolat. Philosophiæ lib. 3. metr. 12.

one to the ſucceſſion of the Empire, brings him to ruine, and makes him to end his dayes miſerably by the Sword. *Solyman* hath beene the only Prince ſince *Baiazet* the Firſt vnto this day, whereof there hath beene fifteene Emperours, & twenty in all, by a direct ſucceſſion from Father to Sonne, which hath married a Wife. *Amurath* the Third his Grandchild being charmed with the beauty of *Aſachi*, being enformed of the practices of *Roxilana* in the *Serrail*, by the power of her infranchiſement, and the authoritie of the Princes Wife, refuſed the Letters of *Sebyn* although he had had fourteene children by her, and loued her aboue all his Women. Yet they ſay that *Oſman* which died laſt, had married the Daughter of the *Muftie* of *Conſtantinople*.

But the Hiſtory of the extraordinary Marriage of the Turkiſh Prince, hath made vs abandon the relation of his loues with his Concubines: But let vs returne and follow him into his Garden, where hee is in the midſt of his laſciuious imbracements. *It is dangerous to ſee him*: but no feare of danger ſhould deterre vs from ſeruing of the publique. He goes often out of his Lodging to goe and dally with his women in the goodly Alleys of his delightfull Gardens, the blacke Eunuches which ſerue the Women, are the only Men which accompany him, all the reſt retire as farre from him as they can: The *Boſtangies* or Gardiners goe out at a Gate towards the Sea, the other ſlaues flie farre from the ſight of their Maſter. For if there ſhould any man whatſoeuer be found in the *Serrail*, that ſhould attempt to ſee theſe women when they walke with the *Sultan*, they ſhould be put to death without delay. Thus the contagion of theſe faire creatures is dangerous: ſome die for that they haue beene ſeene, and others for that they haue ſeene them. So as when they ſay the Emperour is in the Garden with his women euery one flies as farre as hee can. If in theſe places of pleaſure he can play the Prince and Louer both together, it is hard to beleeue, ſeeing that Maieſtie and loue agree not well in one Throne. The particularities of his entertainment are vnknowne vnto vs: for the rigour

which

which he obſerues againſt thoſe which would ſee him, forbids to reueale the ſecret: Only wee know that in the effeminate delights wherewith the women charme him, hee is pleaſed with the ridiculous encounters of his Ieſters and Dwarffes, and ſhewes that Loue is an entertainment of Men that are Birds.

Diogenes ſpeaks it in *Laertius*, *lib.6.*

A curious perſon which hath had authority in the *Leuant*, enformed me that in theſe places there many times happens light riots of Loue betwixt the *Sultan* and his Women: Hee vnderſtood it from a blacke Eunuch of the womens *Serrail*: and he told him that if the jealouſie of theſe faire creatures did raiſe them, they were ſuppreſt by the diſcretion of the *Chadun*, which is their old Gouerneſſe, and by her humilitie which is intereſſed in the Quarrell. Thus the giddie Quarrels of Louers, are the winds which kindle and enflame their fooliſh paſſion. And the Pigeons bils, which were the armes of their choller, are the ſweet inſtruments of their loue.

Amantium iræ amoris redintegratio eſt, Terent. *Quæ modo pugnarunt iungunt ſuaroſtra columbæ; Quarum blanditias, verbaq; murmur habes*, Ouid. 2. de Art.

That which we haue formerly written of the entertainment of the Turkiſh Prince with his women, is not the moſt blameable of his affections. The greatneſſe of his power, which makes all mens wils obey him, and the contagious example of his Courtiers, carries him to the deteſtable exceſſe of an vnnaturall paſſion. Hee burnes many times for the loue of men, and the youngeſt Boyes which are in the *Leuant*, the flowre of beautie and the allurement of graces, are deſtinated to the filthineſſe of his abominable pleaſures. The *Baſhaes* bring them from remote Prouinces, and preſent them vnto him. This diſorder is ſo inueterate in the *Serrail*, as of twenty Emperours which haue carried the Turkiſh Scepter, you ſhall hardly find two that were free from this vice. *Achmat* the laſt which died, abandoned it a little before his death, by the wiſe aduice of the *Mufti*, and his Sonne *Amurath* the Fourth who raignes at this preſent 1626. is yet ſo young, as hee may be eaſily diuerted from this exceſſe, and framed to vertue, eſchewing the Rockes, where his Predeceſſours haue ſuffered ſhipwracke. What doth it auaile ſuch great and redoubted

doubted Monarchs to be the glorious vanquiſhers of ſo many Nations if they themſelues be captiues to vices? The Prince is the Phyſicion of the State; but how can hee cure it if hee himſelfe bee ſicke? Hee is the heart; but what meanes is there to giue it life, if it hath weakneſſe and faintings: Hee is the eye, and how can he ſee and lead others, if it be troubled and darkened with paſſions? Euery Prince that loues his Throne, his Scepter, and his Eſtate, muſt flie vice and cheriſh wiſdome: For a wiſe Prince is the aſſurance of thoſe, and the ſupport of his people.

Terrena potest vulteſſe vilis gentium, cum ſit captiua vitiorum, D. Aug. lib. 15. de ciu. Dei, c. 8.

Si delectamini in ſedibus & ſceptris, ô Rex populi, diligit ſapientiam, Sapiens. lom. cap. 6.

CHAP. XI.

Of the Grand Seigneurs *Women, of their Lodging, their Liues, their Gouernment, and their Fortune.*

THe precedent Chapter hath related the fire of the *Grand Seigneurs* Loues, this will ſhew you in particular the manners and life of all thoſe which cauſe it. Faire women are to vnſtaid ſpirits, flames which burne afarre off. Thoſe of the *Serrail* which make the greateſt ſhew by the luſtre of their graces are moſt commonly ſtrangers taken in the warre, or rauiſhed by force: But bred vp with an incredible care, to make them learne Ciuilitie, to play of ſome Inſtruments of Muſique, to Sing, and to worke with their Needles, moſt decent for Maids of Qualitie: Theſe good parts added to their naturall perfection, make them the more commendable: They are for the moſt part Chriſtians; but their diſaſter cauſing the beauty of their bodies to ſerue the diſhoneſt pleaſures of Turkes, proſtitute their ſoules to the falſe worſhip of their Law. They are no ſooner come into the *Serrail*, whither ſome *Baſha* ſends them as a Preſent to the *Sultan*, and ſometimes the great *Cham* of *Tartaria*, but they cauſe them to make profeſſion of the Turkiſh Faith, by lifting vp the ſecond fin-

ger of the hand, in ſigne that they beleeue but one God only in one only Perſon, and they ſpeake this word *Mehemet*: There are old women which haue the charge to inſtruct them in the reſt of the Turkiſh beliefe. And thus the Princes *Serrail* is furniſhed with women.

They are of two ſorts, the one haue had his company and are women, and the others are yet Virgins. The women lodge a part and more at large, they are better ſerued, and haue greater libertie in the royall Pallace. The Virgins eate by troupes in the common refectory, they retire by day into Chambers, vnder the guard and gouernment of old women, who gouerne them by tens, to labour in ſome workes; and in the night they lie like religious women (but not very chaſt) in long Dorters, where their Beds are made of ſoft Mattreſſes and Couerings (for the Women in Turkey as wel as the Men lie clothed) and are ranckt of either ſide; there is a paſſage in the midſt and many Lamps burning in the night time: And euery ten Maids haue one of the Gouerneſſes lie by them. They which know not the Turkiſh Tongue, goe to learne it in Schooles appointed to that end in the ſame *Serrail*. Theſe ſee not the Prince but when they firſt arriue, and conuerſe not with him, but when he will make vſe of them. They are furniſhed with all things neceſſary for their Entertainment with that abundance which is found continually in the *Sultans Serrail*.

The Eunuches which bring them their meate obſerue the ſame order which wee haue deſcribed in the *Sultans* ſeruice. But the Queene who is Mother to the Prince, Succeſſour to the Empire, is ſerued in her Quarter (where ſhe is ſtately lodged) by her owne Officers: Her veſſell is not of Gold like the Emperours, but of excellent porcelane artificially wrought: In her Lodging are the moſt ſumptuous Feaſts of the Womens *Serrail*, where as many *Sultana's* meet, to ſhew themſelues vnto the Emperour, who is of the Party, to glut the diſordered appetites of all his ſenſes in their company. There hee makes a dangerous triall, that Beauty wounds deeper then a Dart, and the reſpect which all theſe women yeeld him, carrying

rying themſelues towards him with a ſingular Modeſty, and a ſweet pleaſing, exempts him from making that troubleſome experience: that a bad Wife is the ſhipwracke of her Huſband, the tempeſt of the Houſe, a trouble-reſt, a ſlauery of Life, a Quotidian Euill, a voluntary Combat, a Chargeable warre, a Sauage Beaſt which we nouriſh, a Lioneſſe wee imbrace, a Rocke adorned, a malicious Beaſt, and finally a neceſſary Euill.

Secundus Philoſophus interrogatus, Quid of ſet mulier mala? reſpondit, viri naufragium, domus tempeſtas, quietis impedimentum, vitæ captiuitas, quotidianum malum, voluntari pugna, ſumptuoſum bellum, bona communia lecto complectens, exornata ſcylla animal malitioſum, malum ne ceſſarium, Max. Seuerus.

The Ladies, the Subiects of the *Sultans* delights, liue deliciouſly neare vnto him: Their *Serrail* containes ſo great a ſpace, as there are within it foure and twenty great Courts, moſt of them paued with poliſhed Marble, beautified with their Fountaines, inuironed with ſtones and baths, very commodiouſly, where theſe Nymphes waſh themſelues, and plunge their fires, but doe not quench them. A ſtately Moſque ſerues in the ſame place for the exerciſe of their deuotion. The number of the Chambers and goodly Halls are foure-ſcore, adorned with precious moueables, the Planchers are gilt, the walls are painted in flowres of rare Art: The floore is couered with rich *Perſian* Carpets of Gold and Silke, with a great number of Cuſhions of Tinſell, the Bedſteeds are of Iuory, or of Aloes wood, and of great pieces of Coral, whereof one of them coſt in the time of *Amurath* the Second nintie thouſand *Sultanins*, or three hundred and ſixtie thouſand *Liures*. They are garniſhed with rich ſtuffes of Cloth of Gold. The Gardens in great number are the places where as Nature aſſiſted by Art, ſets forth the beauties of the Spring: The Bird-cages and Fountaines adorne them, and the Alleys by their ſhadows defends the beauties of the *Sultana's* from the heat of the Sunne. Seeing that in this ſtately Pallace the moſt powerfull Monarches of the Earth ſerue the beauties of theſe *Sultana's*, it is fitting that others ſhould ſerue their perſons: So they haue many women that doe that office: Some are *Moores*, others are white. But the Men that ſerue them are blacke Eunuches, from whom they haue taken all: They were only mutilated of the inferiour parts which ſerue for generation. But *Solyman* the Second, who ended his

36. thouſand pounds ſterling.

Raigne, when as *Charles* the Ninth gouerned *France*, ſeeing a Gelding leape vpon a Mare, he iudged thereby that the Eunuches which kept his women might buſie their laſciuious paſſions, and then he cauſed all to be cut off; the which hath continued euer ſince. Theſe Eunuches are all blacke, to diſtinguiſh them from thoſe of the *Sultans Serrail:* and their perfection conſiſts in their deformitie, for the moſt hideous are the faireſt: For being neare vnto thoſe beauties ſo perfectly accompliſhed, they ſerue for a luſtre. They bring them from the *Grand Caire*, the chiefe Citie of *Egypt*, inſtructed to ſerue in this Court, by the care of the *Baſha* who is Viceroy there: If they be not, there are Men in the *Serrail* appointed to teach them what they ſhould know: From this Schoole they paſſe vnto the Ladies, they giue them names fitter for their handſomeneſſe than for their *Mooriſh* deformity. For to ſome Boyes which haue flat Noſes, wide Mouthes, thicke Lips, Eyes almoſt out of their heads, great Eares, their Haire curledlike Wooll, and their Face fearefully blacke, ſo as there is no white to be ſeene but their Eyes, and Teeth: They call them *Hyacinthe*, *Narciſſus*, Roſe and Gilliflowre. Doubtleſſe ſuch flowres are ſoone withered and vnable to fructifie. They aſſigne them a hundred *Aſpres* by the day (an *Aſpre* is about a penny of our ſterling Money) two Robes of Silke, a piece of linnen cloth, and ſome other thing for their meaner neceſſities: They are vnder the obedience of an old wretched Eunuch, blacke like themſelues, who is their Commander, called *Chiſſar Agaſſi*, that is to ſay, the chiefe of the Virgins: Hee is, as it were, the Chiefe and Superintendent of this Palace of Women, ſpeakes when hee pleaſeth to the Emperour, and hath moſt commonly a ſhare in the fauours of the Court: For the Prince being inclined to Women, he is the *Mercurie* of his affections: the other inferiour blacke Eunuches paſſe many times to the *Grand Seigneurs Serrail*, to carrie the ſecrets of the *Sultana's* in ſome note to the *Capiaga*, who preſents it to the Emperour: Their Office honours them with this priuiledge, aboue the white Eunuches which ſerue the Prince, who neuer enter into the Womens lodging, neither doe

doe they see them. The blacke goe not out of the *Serrail*, without the leaue of the *Sultana* Queene, Mother to the eldest of the *Sultans* Children In other places they would make some difficultie to giue vnto Queenes, yea, to women of an inferiour condition, *Moores* to serue them, for feare that comming to conceiue, their imagination should make an impression in their Children, of the complexion and forme of such Groomes: But the Turkes doe not insist vpon that. And I haue neuer heard that any *Sultana* hath beene deliuered of a *Moore*, although I know this may be done: Histories furnish vs with examples of such accidents, women haue borne children like vnto the pictures which were in their chambers. There are fiue hundred of these blacke Men, from the age of twelue yeares to fiue and twenty, and at the most thirty, The women are vsually three hundred or thereabouts, aswell of the *Sultana's* as of those that serue them: To tell the number of the *Sultana's* directly, it is difficult: For they daily present Maidens vnto the *Grand Seignevr*, who seeing his Pallace sufficiently furnished, sends them to the old *Serrail*. The women slaues which serue them haue fiue or six *Aspres* by day, two Robes of Searge, and one of Silke yearely, a piece of fine Cloth of twenty Ells or more, and many gifts from the *Sultana's* their Mistresses, who reward their fidelitie and diligence with many Presents of Money and other things: For they abound in all sorts of Presents, as Bodkins set with precious Stones, Earings, Iewels, Plumes of Feathers, Cloth of Gold, rich Furres, and other Moueables which the King sends the more willingly for that they cost him nothing. The *Bashaes* at the returne from their gouernments present him. The Embassadours of the Prince of *Tartary*, & other Soueraignes in *Asia*, bring vnto him and fill his Wardrobe with rich diuersitie of Presents. But aboue all things these Ladies loue to make prouision of Money; for their beautie doth not hinder them to participate with the defects of their Sex, which is subiect to Auarice. *Mulierum genus est auarum* Cic. Rhet. li.

This is the cause why they draw into their *Serrail*, some cunning female Iew, with the Emperours permission, whom they

they giue to vnderſtand that it is to teach them new workes with the Needle, or to make triall of ſome excellent Receipts in Phyſicke for the cure of their infirmities, or the preſeruation of their healths: Thus the Iew being entred into the *Serrail*, ſhe gaines affection of the Eunuch which commands at the Gate, in giuing him Money and other rich Commodities; and in a ſhort time ſhe gets the loue of the *Sultana's*; yea, ſhe hath a tranſcendent power ouer their wils, bringing vnto them from abroad whatſoeuer they deſire to buy, and receiuing from them what they are willing to ſell. This trade is kept ſecret; for the *Sultan* would not take it well that they ſhould ſell that which he giues them. But theſe women deſirous to make prouiſion of Money, which hath alwayes been the moſt precious of their Moueables, to the end that if their Soueraigne dyes, being conducted to the old *Serrail*, they may get forth in being married to ſome great men of the Port: The which is eaſie to effect in gaining the friendſhip of the *Chadun* their Gouerneſſe by great gifts: They giue vnto this Iew rich Diamonds, great round Pearles, great Turquoiſes, and moſt precious Iewels for a baſe price: For they which haue no conuerſation out of the *Seraail*, know not the worth of things, and part with them as it pleaſeth the Iew: ſhee ſells them to ſtrangers, and buyes ſuch things as ſhee brings vnto the Ladies at a deare rate: So as the great wealth which they enioy in a ſhort time, doth ſhew that they frequent the *Serrail* of women: But goods euill gotten are many times waſted in the ſame manner. The Iew is ſometimes ſtript, and for a puniſhment of her frauds, leaues her life comming out of the *Serrail*. The *Baſhaes* aduertiſed of this deceitfull trade, cauſed it to ceaſe, and the *Teſterdars* or Treaſurers, when their Cofers are emptie, ſeeke to fill them with the gaine of theſe Brokers.

ità parta, ità dilabuntur, vetus poeta.

If the Emperour be a child, and that his Mother hath any part in the adminiſtration of affaires, the traffique of theſe Iewiſh women mounts higher, and from precious Stones they paſſe to the Offices of State: They which affect them rather by the power of their purſe, then by the merit of their ver-

tue

the addreſſe themſelues vnto them, and their affections being bought they doe eaſily purchaſe the fauour of the *Sultana* Mother: we haue obſerued a famous example in the ſeuenteenth Booke of our Turkiſh Hiſtory which will not be vnfitting to make a briefe deſcription, for the commodity of ſuch as haue not that firſt Volume.

Cheira Chadun a Iewiſh woman being crept into the *Serrail* of women, by the meanes which we haue mentioned, enioyed the friendſhip of the *Sultana* Queene by the cunning of her induſtrious trade, and the ſweetneſſe of her pleaſing humour: Soone after *Mahomet* the Third left his life in his *Serrail*, and his Scepter to *Achmat* his eldeſt Sonne, being about fourteene or fifteene yeares old: The *Sultana Valida* or the *Sultan* Mother, is called by her Sonne to aſſiſt in the Gouernment of the State. *Cheira* was in fauor with this Princeſs, who in ſhort time purchaſed him that of the Emperour: For this Prince falling ſick of the ſmall Poxs, the Iew did viſit him with his Mother, attended him in his Bed, as ſhe was cunning and indued with a good wit, ſhe did eaſe the importunities of his Feuer by telling of pleaſant tales, and ſometimes repaired his forces with a little wine, which ſhee brought out of the Citie, and made him to drinke contrary to the prohibition of his Law: The *Sultan* recouered his health; he remembers the Iewes good ſeruices, and giues her no leſſe ſhare in his affection, than ſhe had in his Mothers: Thus ſhe growes doubly powerfull, and ſhe deales no more in ſelling the goodly traſh of the womens *Serrail*: The moſt eminent dignities of the Empire are her Traffique. The great *Vizir* buyes the Seales at her hands, and the Dignitie of Lieutenant Generall of the Turkiſh Empire. The *Mufti* mounts to that ſupreame Eccleſiaſticall Dignitie by her meanes; and the other great Men of Port follow in the current of their Fortunes the winde of her deſires: Money and the Iew doe all things in *Conſtantinople*. And he which before durſt not thinke of Offices in Court but to admire them, doth now enioy them by theſe two meanes: Auarice calls all diſorders into the State, and leaues valour, and the rare vertues of Men of merit to contempt, if they were

not furniſhed with Money: And the Prince did not only ſuffer them; but commanded it, for that the Iew ſaid it muſt bee ſo. This muſt not continue long, and the Qualities of *Cheira* being of the Nature of thoſe of the Court are found paſſable and periſhable. The Ianizaries who are the force of *Conſtantinople*, and many times the violent reformers of the Turkiſh State, deale in it, and to this inſupportable miſchief they bring the rigour of their remedie: They goe to the *Serrail* in armes, demand the Iew, and they refuſe her, they threaten to breake the Gates, and to dragge her, with many others, into the midſt of the place, to reuenge vpon them the diſorders of the State: They were ready to execute their words by effects, when as of many Miſchiefes they made choice of the leaſt, and thruſt the Iew out of the *Serrail*, to the mercy of their rage: There were none grieued in the *Serrail*, Nouelties are pleaſing, when they happen they loue them, and Enuie ſwimmes in ioy and pleaſure when as they ſee any Fauourite fall. And what could they doe in this caſe? What meanes were there to calme the ſpirits of Men that are armed, and the force of the Empire, who at that time did not acknowledge any other Maſter but their paſſion? Moreouer, the people followed their motion, and demanded Iuſtice of this Horſeleech who ſuckt all, ſwallowed all, and left others to ſuffer: Thus they abandoned her to force and to the rigour of the Sword. An example which tels vs that the fauour of the Court which doth not aduance any to dignity but ſuch as are incapable, which contemnes vertuous Men, and builds the continuance of his fortune in the heaping vp of periſhing wealth, runs headlong to his owne ruine, and makes himſelfe fat to bee an oblation which they will offer vp vpon the firſt ſedition. The Ianizaries take *Chiera*, they ſtrip her, whip her, and put a burning Candle into her priuie parts, and ſo drag her laid all along thorow the Citie of *Conſtantinople*, to ſerue for a ſpectacle vnto the people: In the end they teare her in pieces, and naile the principall parts of her body, to the Gates of the greateſt Officers of the Empire: That of the *Mufti* or High Prieſt of their Law, had the hand with this writing. *Behold the*

hand

hand which hath ſold thee thy Office, & the fauours of the Port: The Head was ſet vpon the *Grand Vizirs* Gate, & theſe words vnderneath it. *This is the head which hath giuen thee counſell to the preiudice of the State.* They did hang her Tongue at the Houſe of the *Cadi* or chiefe Iudge of *Conſtantinople*, with this reproch in writing: *Receiue the tongue which hath taught thee iniuſtice.* Thus in the year 1604. ended the Iew which practiſed in the *Serrail* of women: & the reſt haue as bad an end: if not ſo exemplary, which is for that they attain not to the like fauour.

This is the ſucceſſe of the Iewes couetouſneſſe which frequent the *Sultanaes Serrail*: But none of them enter, before the Eunuch of the Gate vnuailes her, and ſees what ſhee is; leſt that ſome man vnder the habit and trade of ſuch Brokers, ſhould enter into this Pallace, to make traffique of his amorous paſſion. The order which they obſerue in guarding theſe faire creatures is exact: They doe not only ſearch the women which enter, and the Eunuches at their returne from the Citie: But moreouer they haue a care of beaſts: They will not allow the *Sultanaes* to keepe any Apes, nor Dogges of any ſtature. Fruits are ſent vnto them with Circumſpection: If their Appetites demand any Pompeons which are ſomewhat long, or Cowcumbers, and ſuch other fruits they cut them at the Gate in ſlices, not ſuffering to paſſe among them any ſlight occaſion of doing euill, ſo bad an opinion they haue of their continencie. It is (without doubt) a ſigne of the Turks violent jealouſie: for who can in the like caſe hinder a vicious woman from doing euill? She is too induſtrious in her Deſignes; and hee which had his body couered with eyes alwayes watching was deceiued. In the meane time if any woman in the *Serrail* be diſcouered in the effects of her laſciiouſneſſe, the Law long ſince eſtabliſhed for them by the *Sultan*, condemnes her to die, the which is executed without remiſſion: ſhe is put into a Sack, and in the night caſt into the Sea, where ſhe doth quench her flames with her life. This ſeuere puniſhment doth follow the enormitie of their Crimes: for leſſe faults they ſuffer lighter correction: Their Superiours beat them, and if they continue obſtinate, the *Sultan* cauſeth them to be put out of his Pallace, and ſends them to

The exact guard of the women.

Their puniſhment.

the old *Serrail*. At their departure the *Cheira Chadun* ſtrips them of their goodlieſt commodities, and addes to their miſfortune the loſſe of their moſt pretious things, and moſt neceſſary for the comfort of their liues in that ſad and troubleſome abode.

The others which enioy a better fortune in the Royall Pal-
eir diſeaſes. lace, doe ſometimes try that beauty is a fraile good; The vio-
rma bonum lence of an infirmitie, and the burning of a Feauer makes the
gile eſt, uitumq; ac- Roſes which adorne their Cheekes to fade, and the Lillies of
is ad annos, their countenances to wither. When there is queſtion to ſeeke
minor & tio corpitur for remedie for their diſeaſes, they labour after an extraordi-
ſuo, Ouid. nary manner. If the ſicke perſon be one of the *Sultana's*,
Art. lib. 2. whom the Emperour doth moſt affect, the old women which gouerne them, goe downe vnto the Apothecaries ſhop without the inner Gate of the *Serrail*, and ſhewing the Phyſician her Vrine, ſhe relates the eſtate of the ſicke perſon. He preſcribes without ſeeing her, vpon the report that is made, ſo as many die for want of helpe. But if the Queene who hath giuen a Succeſſor to the Empire, or ſome other whom the *Sultan* loues with paſſion, falls ſicke, they aduertiſe the *Leebin Baſſi*, which is the chiefe Phyſician, who hauing obtained leaue from the Prince to goe and viſit her, hee enters into the womens *Serrail*, where the Eunuches receiue him, for all the women retire at his comming. They lead him into the Chamber of the ſicke party, who hath her face couered with her couerings, for they vſe no Linnen, to the end the Phyſician ſhould not ſee her; ſhee hath her arme only out of the Bed, couered with fine Cypreſſe, vpon the which hee feeles her pulſe, and knowes the Qualitie of the Feuer, but it is not lawfull for him to ſpeake, whileſt hee is before the ſicke perſon. After this he retires backward for that hee may not turne his backe towards her. The remedies which hee doth preſcribe are moſt commonly ſolutiue potions, all other Phyſique is in a manner neglected in that Court: For the Turkes beleeue that from the day of their birth, the time and continuance of their liues is written vpon their foreheads, by an inuitable deſtinie, which no kind of Phyſicke can change.

If

If it were neceſſary for the ſicke perſon to change the aire, this remedie would be very difficult. For the women neuer go out of the *Serrail*, but in the *Sultans* company, and they goe to no other places but to the old *Serrail*, and to his houſes of pleaſure, and are not ſeene by any Man: The black Eunuches which guard them, helpe them into their Coaches, which they ſhut vp cloſe before they goe out of the *Serrail*: The ſtreets of *Conſtantinople* by the which they are to paſſe, are made cleane and hanged with cloth, to the end that no man ſhould violate by his lookes the abſolute content which the Prince hath of theſe goodly creatures: who ſeeme to be only borne for him: Hee alone doth ſee them, hee alone doth conuerſe with them, and he only doth enioy them. But ſeeing the relation of the life of the women of this great *Serrail*, hath brought vs to the Gates of the old *Serrail*, let vs enter into it, and finiſh the Hiſtory of their Fortune. Their going out of the *Serrail*.

This Imperiall Pallace was ſometimes the ſtately deſigne of *Sultan Mahomet* the Second, whom the Turkes call Conquerour, who after he had taken *Conſtantinople*, cauſed it to be built for his Manſion, in that part of the Citie, which his Architects did hold to be the moſt beautifull and the moſt commodious. It is ſpacious enough to lodge a great Prince, with all the Officers of his Houſe. Its circuit containes aboue halfe a French League or a good Engliſh mile, the walles are high and ſtrong, there is but one Gate guarded by a Company of white Eunuches, by the which no man enters but the Emperour: If the neceſſitie of his houſe drawes him thither, they cauſe the women to retire into a priuate place vntill that he be gone. It hath aſwell as other Royall houſes beautifyings and commodities; delightfull Gardens, pleaſing Fountaines, commodious Bathes, and a Moſchee for their deuotions. The three ſtrange Harbingers, but all three allied, haue lodged many faire women in it, that is to ſay, Death, Inconſtancy, and Contempt: Death hath ſent a great number thither, when ſhee hath taken away the Prince, which cheriſh their beauties; and amongſt thoſe are the *Sultana's*, Mothers to the Princes Children, his Daughters and his Siſters, and the The old *Ser*

Monarches Aunts which is newly ſeated in the Throne of his Predeceſſour. Inconſtancie; when as the *Sultan* wearied with the laſciuious imbracements of the women which haue beene the Idoll of his affections ſuffered himſelfe to be perſwaded to a new Loue, that they haue abuſed his fauours, and that they haue made themſelues vnworthy to continue in his Pallace. Contempt, when as ſome of theſe Virgins which are preſented vnto him, haue not in his judgement, allurements ſufficient to captinate him: Or when as yeares (an Enemy to beauty) doth blemiſh them with wrinckles, and doth rauiſh the honour of their delicate complexions, and the glory of their countenances. Theſe vnfortunate Ladies which haue beene that which they are no more, haue no other conſolation, in this kind of exile but the hope to be married to ſome *Baſha*, or ſome other great Man of the Port, at the leaſt ſuch as had no children by the *Sultan*: For the condition of others which are Mothers binds them to a perpetuall widdowhood, yet they may eaſily attaine vnto it if the *Sultan* giues way, if the *Chadun* or Gouerneſſe be pleaſed, and if they haue money. Of this laſt the other two depends, by it they gaine the *Chadun*, and ſhe perſwades the Prince that they are worthy: Thus Gold may doe any thing in all places, and the darts which loue imployes in ſuch places, haue golden heads. This is the reaſon why they gather together all the Money they can, partly by the ſparing of their Penſions, and partly by the ſale of their moſt rich Commodities brought from the other *Serrail* in ſecret, and without the priuitie of the Gouerneſſe, who ſtrips them at their going forth (but vnjuſtly) of the pearles, pretious ſtones and other rich gifts, which their graces haue in their ſeaſon deſerued from the Princes bountie: This ſeuere old woman reſtores them to the *Sultan*, but moſt commonly ſhe keeps a ſhare to her ſelfe. A ſtrange alteration of humane things, they which formerly had poſſeſt the Empire in Maſtering its Monarches, ſuffer the diſgrace to be ſhut out of his Pallace, and to loſe their moueables: They which are more politique, which haue foreſeene their putting out, and haue ſecretly conueyed their richeſt ſtuffe, they haue the aduantage

to be rich: They winne the Lady which commands them, and by Eunuches let the *Bashaes*, vnderstand the number of their *Sultanins* & wealth: These without any further bruit demand them in Marriage, and promise the Prince to make them a rich Dowrie. Others which by their fruitfulnesse are depriued of this search, liue in stately Lodgings in this Pallace, with abundance of all sorts of commoditie for life, with the which they enjoy the Qualities of *Sultanaes* and Queenes: But those which haue had Fortune aduerse vnto them, which hath depriued them both of the fauour of the Court, & of their goods, liue in care with a small allowance in this *Serrail*, and if they can make any delicate Workes, they haue the gaine by the Traffique of the Iewes which visit them, and therewith they doe in some sort ease their discommodities.

In this old *Serrail* there is a quarter where as no body lodgeth, royally furnished, and reserued for the Prince when he goes to visit his Kinswomen, or practizeth the commerce of his Loues. Carrying with him close Coaches full of his faire *Sultana's*, as we haue said else-where, with whom he spends the best of his dayes, and abandons all noble exercises, more worthy of a Prince, to enjoy their charming company. Thus these women detaine him, possesse him, and diuert him from vertue. In this sense an Ancient had reason to say, *That if the World were without Women, Men should conuerse with the Gods.* This must be vnderstood of vitious women, and not of those that loue vertue, the which is to be esteemed and embraced in what subiect soeuer it be found. *Cato Vticen in Plutarch.*

CHAP. XII.

Of the Grand Seigneurs *Sisters, and his other Kinswomen, and of the Marriages of his Daughters.*

THe Turkish Emperours Sisters lodge and liue in the old *Serrail*; their Quarters are distinct from the other wo-

Emperour to be *Sagois*, or Father to the Bride, in rich Robes mounted vpon a Horſe with a royall Capariſon, hauing about him twelue Footmen, he conducted theſe precious Moueables, or this Royall bundle, which had in the head of it Muſique on horſebacke of Hoboies and Drummes after the Turkiſh manner: It was diſtinguiſhed into ſeuen and twenty Preſents, diuerſly carried by ſeuen and twenty Men.

The firſt was a little Hatte of maſſiue Gold couered with rich ſtones. The ſecond was a paire of Pattins after the Turkiſh manner alſo of pure Gold, enricht with Turquoiſes and Rubies. The third a Booke of *Mahomets* Law, the couering whereof was of maſſiue Gold ſet with Diamonds. The fourth vnto the ſixt was three paire of Bracelets of Gold and precious ſtones. The ſeuenth and eighth two great Bodkins of Diamonds. The ninth a little Cofer of Chryſtall of the Rocke, with the corners of Gold halfe a yard high, and halfe as broad, in the which were ſeene great Diamonds, and huge Pearles of the value of eight hundred thouſand Liuers. The tenth vnto the fifteenth, were ſix Smocks imbroydered with Gold and ſtones. The ſixteenth to the one and twentieth, were ſix head-bands for her forehead of the ſame ſtuffe and as rich. The two and twentieth vnto the ſeuen and twentieth, were ſixe ſtately Robes of Cloth of Gold, richly ſet with Pearles and Diamonds.

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unds ſter-
g.

After theſe Preſents followed eleuen Chariots full of young Virgins ſlaues to ſerue the Bride; they were couered and cloſe, and either of them accompanied or rather guarded by two blacke Eunuches: Twentie other Virgins ſlaues followed on horſebacke, and ſo many blacke Eunuches richly attired and mounted in like manner accompanied them. After all this marched a hundred and forty Moyles laden with Tapeſtrie hangings of Cloth of Gold, of Sattin, of Veluet, with the ground of Gold, and a great number of Cuſhions of Veluet and of Cloth of Gold, which are the Chaires of the Turkiſh Ladies, with great ſtore of other rich and ſumptuous Moueables. All theſe things made the Spouſes Bundle, giuen by the Emperour her Father: Not comprehending the

the Preſents and Moueables which the Bridegroome gaue her.

The next day which was the day of the marriage, this Princeſſe was conducted to her husbands lodging, with no leſſe pompe and ſtate then her moueables. The *Iannizaries* made the front of this royall Conuoie: The great Prouoſt and the great Surueyor followed as before. The *Emirs* or *Cerifes*, which are the curſed remainders of the race of *Mahomet* the Impoſtor, and only carry among the Turkes a greene Turbant (the marke of their ſottiſhneſſe, and of the foolery of their predeceſſor) came after with a graue march of their vaine holineſſe; The Prieſts, *Santons*, *Taliſmans*, and about two hundred ſchollers in the *Alcoran* diuinitie, came after. The *Vizirs* or chiefe Iudges of Turkey, ſhewed themſelues in this pompe, and before the *Grand Vizir* who came in his rank, hauing on his left hand (which is the moſt honourable in Turkey) the *Mufti*, or high Prieſts of the Law, thirty men on horſebacke with Drums and hobois made the muſique after the Turkiſh manner; ſeuen or eight Egyptians ſhewing of apiſh tricks following them, made it knowne that foolery had a ranke in the greatneſſe of the World: forty Muſitians marcht two and two playing on Lutes, Harpes, and Gitterns; A foole muſled with a Cap and a Cloake couered with ſheepes bones, and held for a Saint by the Turkes (for folly is eſteemed in the Court and is reuereuced for holy) danced alone, and ſhewed tricks. Fiftie of the principall Officers of the *Arſenall* well attired did honour this Solemnitie, or rather were honoured. Thirtie men followed them with Hammers and other inſtruments to breake downe the houſes which aduanced too farre vpon the ſtreete, and might hinder the paſſage of two great trees of a wonderfull height, laden with diuers ſorts of fruits, wherein Art did imitate nature; They were carried by many men, and ſupported in the midſt by many Ropes; vnder the ſhaddow of theſe trees marcht twenty Officers of the *Teſtardar* or Treaſurer. *Amet Baſſa Sageir* or Father to the Bride: Hee himſelfe came after richly attired and royally mounted. Two great torches light carried by many ſlaues fol-

lowed him: Another Torch of a wonderfull great proportion, burning likewiſe was carried a part; It was couered with plates of Gould: A man would ſay in ſeeing it, that this precious Metal had beene moulded into a Torch, and kindled by a new flame, to giue light in this *Celebritie* as well to the eyes of the body, as it did dazle, yea, blind thoſe of the minde. Moreouer, this Torch was more gliſtering with precious ſtones, then with the flame which burnt it. The *Raiſſer Aga* with fiftie of the Princeſſes Officers followed theſe ſtately Lights. After theſe, there was carried a great Canopie of Crimſon Veluet, where no man was, couered. Another came after richer than the firſt, all couered with plates of pure gold, with great Curtaines like vnto a bed hanging downe to the ground, and cloſe of all ſides: Vnder it the young Princeſſe was on horſeback, being the only ſubiect of this joy: Some of her blacke Eunuches were about her: her Coach couered with Cloth of Gold, drawne by foure goodly white horſes followed emptie: Eight other Caroaches came after this, in the which were ſet among the blacke Eunuches many faire Virgins belonging to the Bride, as gliſtering ſtarres amidſt darke and blacke Clouds: In the number of theſe Gentlewomen ſlaues they had made choiſe of fiue and twenty of thoſe whoſe beautie ſeemed moſt accompliſhed: They were on horſeback richly attired, their haire confuſedly diſperſed waued with the motion of the Weſterne winde, like waues of Gold in a Sea of Loue vpon their delicate ſhoulders: They made the pleaſing end of this pompous ſhew, it may be artificially, but it was cunningly enough for Turkes, to the end the ſpectators of this Royall Solemnitie, ſhould for the laſt obiects of their eyes ſee the Images of beautie, which might frame in their imagination the durable Marks of pleaſure, and of the greatneſſe of this pompe.

Yet it doth not promiſe to the Children that ſhall be borne of this Marriage, a fortune equall to the Qualitie of the Emperours Grandchildren: the fundamentall Lawes of the Turkes Eſtate, (which ſupports it by all the meanes they can, and ſometimes cements it with bloud) prohibits them euer to haue

haue any charge, or gouernment which may make them eminent in the Court: The higheſt degree they can attain vnto, is to be a *Saniac*; which is the Gouernour of a Borough or little Town; or to haue the charge of *Capigibaſſi*, which is the chief of the Porters of the *Serrail*, as in *France* the Captaine of the Port at the *Louure*. Thus they keep them vnder to the end they may neuer trouble the Eſtate by their authority, and Birth, which makes them Kinſmen to the Crowne. Contrariwiſe, if the *Baſſa* their Father hath children borne of his ſlaues before the Marriage, theſe ſhall precede them, and without contradiction may attaine, if they deſerue it, or be fauoured, to the greateſt Offices of the Empire.

The *Sultans* Vncles by his Wiues and his other Kinſmen, haue not in regard of this proximitie of bloud, any freer acceſſe into his Pallace, and neere vnto his perſon, then that which their places giue them. They carry themſelues towards him with the ſame baſeneſſe and ſubmiſſion as others doe, with the which they are equally his ſlaues. The reaſon hereof is, that the Turkes make no great eſteeme of women, and they doe not beleeue that they giuing them to baſe ſlaues, or to great *Baſhaes* do diſhonour or honour their Family: The Alliance which comes by their meanes is little regarded: Moreouer the preſeruation of Maieſtie is ſo recommended vnto them, as for this reaſon they keepe in ſubiection all the men of their Empire, and in like manner thoſe which might aduance themſelues by the rights of their birth, the which makes them allied to the Prince:

CHAP. XIII.

Of the Grand Seigneurs *Male Children, of their Education, and of the ſolemne Pompe at their Circumciſion.*

THe *Sultans* Male Children are after their birth, lodged and bred vp together in the *Serrail*, if they be borne of

one woman, but if they haue diuers Mothers they are ſeparated into diuers Lodgings. Their Mothers ſee them bred vp to the age of ſixe yeares, with the iealouſie and enuie which raignes proudly among the women of diuers beds. After this time the Emperour cauſeth the Nurſes to bee recompenced, and ſends them to the old *Serrail*, if they be not married nor haue any houſes in *Conſtantinople*. Theſe young Princes from the age of fiue yeares vnto eleuen or thirteene which they are with the women, haue their Schoolemaſters called *Cozas*, whom the Father giues them: Theſe enter daily into the *Serrail* of women, and are led by blacke Eunuches without ſeeing any of the Ladies, into a Chamber where theſe young Princes remaine: They inſtruct them in the preſence of two old Mooriſh womenas long as it is allowed them to continue, after which they returne with the ſame guides, who bring them to the Gate of the *Serrail*. This exerciſe is continued vntill the Prince comes to the age of thirteene yeares, which is the ordinary tearme of the Turkes Circumciſion, after the imitation of *Iſmael*, from whom they glory to be deſcended, who was circumciſed at the ſame age: Sometimes the Father ſeeing him grow great and neare him, ſtayes not ſo long: He cauſeth him to be cut at eleuen yeares, to ſend him out of the *Serrail*, and to remooue him from him into ſome Gouernment of *Aſia*. The Ceremony of the Circumciſion is in Turkey the moſt famous of their Pompe; they call it Marriage, but a Marriage of the Soule: And for that the Soule is more excellent then the Bodie, ſo the ſolemnitie of theſe Marriages doe farre exceed thoſe of Corporall Marriage. We will ſuccinctly deſcribe the particularities, and will take for a Table of this royall Magnificence, the Preſents, Playes, Feaſts, and gallant Showes, which were made at the Circumciſion of *Mahomet* the Third, Grandfather to him that now raignes: Some dayes before he was cut: For the Circumciſion followes the Feaſt; which was celebrated vpon his occaſion.

The place of pompes and ſhewes.

The *Hippodrome* is a great place in *Conſtantinople*, about foureſcore fathome long and fortie broad, artificially built vpon a great number of Pillars and Arches which ſupport it ſtrong-

ſtrongly, and keepe it from drowning by the waters of the Sea, which run vnder it, by certaine Channels which giue it entry: It was the ancient mannage and courſe for Horſes as the word doth ſignifie, where the Greeke Emperours cauſed their Horſes to be ridden, and gaue vnto the eyes of the people which beheld them from a goodly Theater built at the end, the pleaſure of their ſtately courſes. The Theater is now ruined, and the goodly ſtones wherewith it was built haue ſerued for the proud Pallaces of *Baſhaes*, which they haue raiſed thereabouts: This place is called at this day *Atmeiden*, that is to ſay Mannage; There the Magnificences of the Circumciſion of the Turkiſh Princes are performed.

In what Eq page the Tu kiſh Prince goe to the Hippodrom

The day being come when they are to begin the Feaſt, the Emperour goes on horſeback from the *Serrail*, to come to the *Hippodrome*; the young Prince his Sonne is on the right hand, (which is the leſſe honourable among them) attired in a rich Robe of Cloth of Gold, couered with an infinite number of Diamonds, and great round Pearles of ineſtimable value: The point of his Turbant gliſtered with precious ſtones: He was mounted vpon a goodly Horſe, with the richeſt Capariſon that could be found in the *Sultans Serrail*: The Bitt was of maſſiue Gold ſet with many Diamonds, the Stirrops of the ſame mettall couered with Turquoiſes, the Buckles were alſo of Gold enricht with Rubies, and the reſt of the ſtately Furniture accordingly: The *Grand Vizir*, the *Beglierbeys* of *Aſia*, and *Europe*, with other *Baſha's* of the Port follow their Lords, the *Ianizaries*, *Solaquis*, *Spahis*, *Capigis*, and the other Guards and Officers of the Court accompany them, all of them attired with ſo great luſtre and pompe, as it ſeemed that all the wealth not only of the Eaſt, but of the whole World had beene tranſported to *Conſtantinople*, to adorne the Men which ſhewed themſelues in this Solemnitie. Being come to the *Hippodrome*, they were receiued with a double harmony: The firſt conſiſted of Hoboyes, Fifes, Drums, and Trumpets, with ſuch a noyſe as the Ayre and Earth ecchoed againe: The ſecond, the acclamations of the the people, who cried with a loud voice, Liue *Sultan Amu-*

rath, and liue *Sultan Mahomet* his Sonne. Hee to let the people know, how much he did cheriſh their affection, gaue them a Largeſſe, and caſt many great handfuls of Gold and Siluer amongſt them. Whilſt the Princes croſſe the place, they cauſed to march before them fiue great Tapers of waxe kindled and enriche with *Clinquant*, and beautified with all ſorts of flowres: They were for their proportion of bigneſſe and height rather like vnto great Oakes than Torches: They carried fortie foot in height.

ıe places for e *Sultans.*

The *Sultans* hauing croſt the place entred the Pallace of *Hibraim Baſſa*, where the pauement of the Court was all couered with Cloth of Gold, whereon they marched, and went to take their Places, to be the Subiects and Spectators of this Royall Pompe. The Father entred into a Pauillion which was prepared for him, hauing a Portall adioyned beautified with rich pictures of *Arabia*, which looked towards the place: The Sonne went into a Chamber vpon the left hand, where his ſeate was prepared. The *Sultannes* place was ioyning to the Pauillion; In the which were only the Mother of the young Prince and Wife to the Emperour, his Siſter the young Princeſſe, and the women of their Traine: Their Robes and glorious luſtre of pearles and precious ſtones which they carried were worthy of the wife & Daughter of the moſt powerfull and rich Monarch of the Earth. All the *Agaes* and Captaines of the Port were in a Gallery neere vnto them: At the end of the ſame lodging were other Galleries erected of three ſtories: They had diuided them into little Lodgings like vnto Cabinets; In the firſt and higheſt was the *Grand Vizir*, and the other *Vizirs*, with the *Beglierbeys* of *Aſia* and *Europe* were placed next, and the *Baſſa Occhiali* Captaine of the Sea, or Generall of the Galley, and of all the Fleets of the Empire, whom Fortune had drawne from the Trade of a baſe Fiſherman of *Calabria*, and aduanced to that degree. In the ſecond ſtory were many Lords & Courtiers of the Port. In the third and loweſt they had made places for the Embaſſadours of Kings and Chriſtian Princes: That of the French Embaſſadour was in the firſt Ranke, the Emperours had the ſecond,

ıe place of e *Sultana's.*

ioſe of the *Bacs.*

oſe of the riſtian Em- *bdour.*

the

the Polonians the third, the Bailiffe of *Venice* the fourth, and he of *Ragufe* the fift: They were all in Cloth of Gold, and their Gentlemen in like manner. He of *France* did not aſſiſt, holding it vnſeemely for the Embaſſadour of a moſt Chriſtian King and eldeſt Sonne of the Church to be ſpectator of a ſuperſtition, contrary to the Law of his Religion, yet his lodgings were kept void, aboue thoſe of the Imperiall Embaſſadour, and no man held it during the Feaſt.

On the other ſide of the place there were Theaters and Lodgings erected for the Embaſſadours of *Mahometan* Princes, who would not haue their places neere vnto the Chriſtians. The firſt place was giuen to him of *Perſia*, who was ſtately attired in thoſe goodly Robes of Cloth of Gold after the Perſian manner, buttoned about him bandrick-wiſe; The Gentlemen of his Traine did equall in pompe and gallantneſſe any other of their condition whatſoeuer. The top of their Turbants couered with goodly Turquoiſes, whereof their Country abounds, made a goodly ſhew: They had brought their wiues with them, who were wonderful faire, and attired with great aduantage to grace them: They couer their heads with many little Bands of Silke and Gold wreathed with their haire which they ſuffer to hang downe vnto their girdles, and they artificially make two little hornes of haire enricht with Pearle and precious ſtones, the which fall vpon their faire fore-heads: They made the *Sultana's* to enuy them, who beheld them and admired their grace thorow their lattice windowes. *Perſia* hath alwayes had the glorie to haue had the faireſt women in the World. The Daughters of *Cyrus*, and the Wife of King *Darius*, had ſo many allurements in their beautifull countenances as *Alexander* durſt not looke on them, fearing to be vanquiſhed, and *Roxana* although of baſe condition, was found ſo beautifull, as ſhe deſerued the honour to be wife vnto this great Prince. The Turkiſh women enter not into compariſon with the Perſians for beautie, to whom they yeeld it; and they ſay that their Prophet *Mahomet* would neuer goe into *Perſia*; and when they demanded the reaſon, his anſwere was that the women were ſo beautifull.

Thoſe of the *Mahometan* Embaſſadors

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as they were able to moue the Angels to loue: But this Counterfeit was nothing the chaſter. The Embaſſadour of Tartarie was Ranck't next vnto the Perſian; hee was bruitiſhly attyred, and followed as by Leaders of Beares, or of wild beaſts. For his Men were couered with the skinnes of Beares, Foxes, Wolues, and ſuch like, whereof the haire was outward, they had Caps of the ſame, and hee himſelfe was clad in Sables. So as they which beheld him in this manner might well conceiue that the wild Beaſts had left their Dens and Caues, to ſee the ſtately Pompe of this royall ſpectacle. The Embaſſadours of *Feſſe*, *Morocco*, *Tranſiluania* and *Maldauia* were next vnto him. Hee of *Polonia*, was accidentally on their ſide in a lodging apart which was ſuddainly built. For ariuing late and ſeeing his place held, hee would not ſit after the other Chriſtians. The Players of Inſtruments, and the Turkiſh Muſique were neare vnto them, being ſix ſcore in number, with Kettle-drums, Fifes, Flutes, Tymbrels, Cymbals, and other Inſtruments, *A La Moreſco*, playing confuſedly altogether, and making a Melodious harmony able to make Aſſes dance. For they neuer change their Note. There were fiue hundred Ianizaries appointed for the place, to preuent all diſorder: and with them were three hundred Men fantaſtically attired, couered with Bells, holding in their hands bladders blowne, with the which they ſtrooke thoſe that did not make way. This did baniſh all confuſion and tumult, whereby euery Man might eaſily ſee the wonders that are in that place.

The Embaſſadours preſents

The Rankes thus diſtributed, and the order carefully obſerued, the Embaſſadours went to the *Baiſemain* of the *Sultan*, or to kiſſe his Robe, and made him rich Preſents: For they neuer goe vnto him emptie handed. This cuſtome hath made me often remember, in reading it, the miſerable condition of thoſe which plead in *France*, which goe not but with full hands. Hee was preſented by the Embaſſadours in this manner. He of *France* deliuered his in priuate, and not publiquely like vnto the others. To the end this Prince might know, and the people ſee that our Kings giue in the way of cour-

courteſie and friendſhip, that which the others brought for tribute: Hee gaue him a ſtately Clocke of rare Art which ſtrooke the houres melodiouſly in Muſique, by eight and twentie Bels of ſiluer, and with it thirtie peeces of Scarlet. The Bailiffe of *Venice* preſented a Cupboord of ſiluer plate, the one halfe gilt, and the other white, ſixe great Payles of ſiluer to draw water, ten peeces of Cloth of Gold, ten of Silke, Sattin, and Veluet, and twentie of Scarlet. The *Polonian* brought a Semiter, whoſe hilt and ſcabberd was all couered with precious ſtones. He of *Raguſa* gaue fifteene goodly Cups of ſiluer, many Tapers of white Waxe, which the Turkes eſteeme, and ſome peeces of Scarlet. The Perſian preſented two Alcorans, and ſome other Bookes of *Mahomets* Law, couered with maſſiue Gold, many Perſian Carpets of Gold and Silke, and a good number of great Pearles: The Embaſſadour of *Tartarie* gaue many skins of Sables and other exquiſite Furres of great price. All the reſt made their Preſents according to the order and rancke of the Princes which ſent them.

They whom the Lawes of ſeuere loue, and the rigours of Iealouſie, had reſtrained from the publique ſight of the wonders of this ſolemnitie, yet they did celebrate the Feaſt, in thoſe goodly places where they are kept: For the *Sultana's* & the *Grand Seigneurs* Cõcubines made Playes & Feaſts in their *Serrail*, where the Prince did viſit them, honoured them with rich Preſents, and gaue at that time vnto the *Sultana Aſachi*, that is to ſay crowned, whom we haue lodged neere vnto him in the Pallace of *Hibraim Baſſa*, a Crowne of precious ſtones of the value of a hundred thouſand Crownes. He cauſed to be brought vnto them a great number of beaſts of diuers ſorts, all made of Sugar preſented to the liſe, of the greatneſſe and proportion they ought to be of, as Camels, Lions, Elephants, Tygres, and many others: The Embaſſadours had their part: ſix peeces were ſent vnto him of *France*. This was performed ſome dayes before the Pompe of *Hippodrome*, which was celebrated in this manner.

Feaſts of the *Sultanaes* th were ſhut vp

homets ergie.

The *Mufti* who is the high Prieſt of the Turkiſh Law, opened the beginning; he appeared firſt in the place, being Maieſtically ſet in a Tabernacle carried vpon a Camels backe: He had a Booke in his hands which hee turned alwayes ouer: About him were on foot a great number of Prieſts, and religious *Mahometans*, who held Bookes in like manner. But their fantaſticke attire did ſhew plainely the humours of their brutiſh ſpirits: Some had their heads couered with hoods, others with Mitres, ſome with Crownes, Many had Robes of beaſts skinnes. They were no ſooner come vnto the place, but they made ſhew of their Religious modeſtie, in whiſtling, howling, beating vpon Pans and Baſons, ringing of little bels which they carried in their hands, as a man would ſay that theſe teſtimonies of their zealous deuotion, were an inſolent jangling, at the ſound whereof they did leape & friske without ceaſing. In this poſture they made three turnes about the place, after which they ſtayed before the *Grand Seignevrs* window, who looked vpon their fooleries. There they made their prayers, during the which ſome religious Men of the troupe drew out great Kniues, and cut their fleſh in diuers parts of their bodies, for the loue of the Prophet, and of their *Sultan*. The *Mufti* deſcended from his Tabernacle, entred into the Pallace, and made his Preſents, which conſiſted in ſome Bookes of the Law. After which he retired with the brutiſh company of this monſtrous Clergie.

Patriarchs the Chriſti-

And for that this firſt troupe was ridiculous, that which followed was lamentable: They were the two Chriſtian Patriarches, the one of the *Grecians*, the other of the *Armenians*, attired in long blacke Copes, which are their Patriarchall Robes; the true colours of their ſeruitude and beauineſſe: They were followed by ſome Chriſtian Prieſts: Their Gate was pittifull, hauing their heads hanging downe, in ſuch ſort, as the Chriſtians that were come thither to laugh, found a worthy ſubiect of weeping, ſeeing the Church captiuated to the cruelty of Turkes, and the Reuerend Paſtors thereof forced to goe and humble themſelues at the feet of their Tyrant, and

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Enemy of their Law, in a ſuperſtitious Ceremony, and contrary to their Religion: to lift their ſacred hands vpon him, and proſtitute vpon his perſon the grace of their bleſſings: This is the eſtate whereunto the Diuiſion of Chriſtians hath reduced them. When they came before the *Sultan*, they prayed vnto God with a loud voice to bleſſe him, they preſented him with a great Baſon of ſiluer full of peeces of Gold, and ſo returned poorer than they came.

The Merchants followed, to vent without profit the moſt precious of their Merchandize: They were a thouſand in a troupe, Turkes, Chriſtians, or Iewes, all attired in Robes of Gold, and followed by a pleaſing band of young men attired like maidens, hauing Bowes in their hands, and Quiuers at their backes full of golden Arrowes. A childiſh troope of daintie young Boyes like ſo many *Cupids* crowned with flowers, and holding Darts in their hands, drew without any difficultie a Chariot which followed them, whereon was ſet and opened a ſhop full of Cloth of Gold and Silke, with Tapeſtries of all ſorts, which they preſented to the *Sultan*, and cryed; Liue *Sultan Amurath*. The Merchants.

The Goldſmiths followed after; their decking did ſhew that they traded in precious Wares: They were all couered with precious ſtones: Some of their number drew a rich ſhop full of Veſſels of Gold and Siluer which they gaue vnto the *Grand Seigneur*. A ſmall troupe of other Goldſmiths made a band a part: They were thoſe of *Baieſtan*, whereof we haue ſpoken before, ſtately attired: The ſtones and pearles which were vpon their Garments, were valued at a Million of gold: The Preſents which they made were great and rich. The Goldſmiths.

All the other Tradſmen came in their order, and all laboured in their profeſſion. The makers of cloth of gold and ſilke, to the number of fiue hundred men well attired, cauſed two Loomes to march with them, whereon they made a peece of cloth of gold, and another of ſilke before they had gone thrice about the place. The Lace-makers did the like in their kind: They were in the midſt of many ſorts of beaſts made of ſilke, Tradeſmen diuers ſorts.

which marched with them by Art: The Linnen Weauers, Tapeſtrie men, and Cotton makers, laboured alſo in their Vocation. The Feather-makers fed the curioſitie of the ſpectators with Feathers and winde: They made many artificiall Birds, which did flie in the Aire, as if they had beene naturall. Tailors made Garments in paſſing vpon the place; Smiths did worke in Iron, Potters made Pots, Cutlers made Knives, and Sadlers Saddles, Maſons did build, and Glaſſe-makers did blow their Glaſſes, Bakers did bake; and that which was not pleaſing, the fluttiſh Butchers did kill and flay Beaſts, and gaue the fleſh to the people. The Gardiners were there laden with Flowres, the Ploughmen with their Ploughes tilled the Sand: The Shepheards with their fat troups made their three turnes: The Keepers of Moiles, Aſſes, and Carters, brought their Moiles, their Horſes, and their Aſſes: Their groſſe ſpeeches did not greatly tickle the *Sultans* eares: Nor their Preſents did not draw his eyes to the contemplation of their beautie: He had nothing but Wood, Stone, and Water: and that which he did, as I conceiue, ſuffering their foolery to entertaine his leiſure, was only to repreſent vnto his ambition the fabricke of the World, to the gouernment whereof he aſpires, in receiuing ſuch homages as theſe men could yeeld. The Iewes were the laſt which gaue Preſents: They were three hundred young men ſeparated into three bands, diſguiſed in diuers Nations: The one was attired and armed like French, the other repreſented Spaniards, and the third ſeemed to bee *Swiſſers* with their great Cod-peeces; They had for their traine an infinite number of Dragons, Sirens, and Tortoyſes of the Sea, which marched artificially: And with this, pleaſant Antiques, as women which had reſigned their Diſtaffes vnto their husbands, and made them to ſpin: They were gotten vpon their ſhoulders to ſhew their Empire, and to let them ſee the miſeries of theſe Coxcombes, charged with ſuch importune burthens.

ificiall nbats. Theſe Homages and Preſents being thus ended, the Combats of warre, did ſhew the force of their art, and the ſports

the

the pleaſure of their brauerie: The *Grand Vizir* would haue the honour to expoſe vnto his Maſters eyes, the repreſentation of his victories againſt the Chriſtians. He cauſed to be drawne into the place two great Caſtles of Wood, diuerſly painted, mounted vpon Wheeles, garniſhed with Towres, fortified with Rampiers, and furniſhed with Artillerie: The one was kept by Turkes, who had planted vpon their Tower, many Red, White, and Greene Enſignes: The other was defended by Men, attired and armed after the French manner, who ſeemed Chriſtians: Their Enſignes carried white Croſſes; without doubt they had beene taken in ſome encounter, or at the ſacke of ſome Towne of the Chriſtians: either of theſe Caſtles had thirtie Horſe, which made diuers ſallies: The Turkes forced the others to make their laſt retreate into their Fort, where they ſhut them vp, beſieged them, battered their walls, made a breach, ſent to diſcouer it, and marched to the aſſault with their vſuall cries and howlings: The little reſiſtance they found made them ſoone Maſters and vanquiſhers, although they were themſelues vanquiſhed, for they fought againſt themſelues: If they had had to deale with Chriſtians, they had not preuailed ſo eaſily. As ſoone as they were entred, they abandoned the place to their cruelty, put all to the ſword, cutting off the heads of the principall, and lifting counterfeit heads aboue the walls. The contempt which they make of vs ended the triumh; They let ſlip into the place about thirty Hogs which they had ſhut into a Fort, and ranne after them crying and howling in mockerie: Thus the Turkes doe not ſport but in contemning the Chriſtians, nor labour ſeriouſly but in ruining them: And they by a fatall diuiſion prepare their victories, and diſpoſe the triumphs which they obtaine of them with great facilitie.

Occhiali Baſſa great Admirall of the Sea, exceeded by his induſtrie, the *Vizirs* inuention. Hee cauſed to come rowling into the place, a great Iſland, admirably well made of boords and paſtboord, which repreſented *Cyprus*: Two powerfull Armies held it beſieged, the one by Sea and the other by Land: A repreſentation of the king of *Cypr*

Land: There was artificially ſeene their deſcent into the Iſland, the ſiege of *Famagouſte*, the ſallies, skirmiſhes, batteries, counter-batteries, mines, counter-mines, breaches, aſſaults vpon aſſault, fire-workes, and whatſoeuer the furie of Warre could inuent. Sometimes the Turkes were Maſters of the Wals, and ſuddainly the generoſitie of the Cypriots repulſed them: But time, force, and the want of ſuccours made them receiue the compoſition which they offered them; yet the diſloyaltie of the Turks did not obſerue it, for ſome they made ſlaues, and the reſt they put to the Sword: All this was ſeene in the place: When as the ſound of Trumpets, the noiſe of Drums, the howling of Turkes and the thundering of the Canons ſeemed to be at the taking of another Iſland at *Cypres*. The wonder of this artificiall repreſentation did much pleaſe the *Sultan*, reioyced the people, and reuiued in the Chriſtians minds the griefe of their loſſe: Heauen would haue it ſo to puniſh their great curioſitie, for aſſiſting with theſe infamous *Mahometans*, and to be ſpectators with them at the Pompes of their Superſtition. But he did not ſuffer their inſolencie to be vnpuniſhed; Hee made it knowne that if his Iuſtice ſuffers them to bee a ſcourge to the Chriſtians, yet hee doth not alwayes ſuffer them, to haue them in deriſion: The Cannonadoes, where there was nothing but Powder, ſlue many of theſe takers of the Iſland in Picture vpon the place, & wounded a great number.

rtificial ſiles. Some other artificiall Caſtles appeared after, ſhewing the like thing to that of the *Grand Vizir*: One among the reſt, the leaſt of all, carried two Towers, in the which there were two men armed, which fought on againſt the other with their Semiters, they did manage greene Enſignes, and Battle-axes of glaſſe without breaking them. The *Romeliens* and *Albanois*, whom the Turkes hold for the beſt men at Armes, came after with their Launces and their Targets vpon the left arme; they haue no Reſt to beare it, like vnto the *Eſpagnes*, it is only tied to their Saddles by a leather thong, for they carrie no Cuyraſſes: Many of their Horſes were ſlaine there in com-

at is to ſay, *lians, French niſh*, &c.

combating. After the Encounter, they did runne at the Ring after their manner, which is to ſet a little rod of Iron on the ground, on the end whereof they put a Ring ſomewhat bigger than thoſe which they vſe in *France*. They which tooke it, carrying the Ring on the end of their Launce being on foot, went to preſent it vnto the *Sultan* before his window, who threw him out a Ring of Gold in recompence; the manner of receiuing it was not without a Myſterie: In raiſing it from the ground, the Cauallier kiſt it, laid it vpon his head, and bending downe very low made a Reuerence and ſo retired. When theſe men had voided the place, they brought in thirtie Chriſtian Souldiers, lately taken in the Wars of *Hungarie*: They followed with their Irons the triumph of certaine Turkiſh Captaines which had taken them; ſome Enſignes and Drums of their Companies made vp the Trophie of theſe *Barbarians*.

A goodly troupe of Archers on horſebacke arriued ſoone after with a more generall joy; Their Actiuities which they ſhewed are admirable. After they had finiſhed their courſes, with a Target in the left hand, and a long Dart or halfe Pike in the right, ſometimes ranged in battaile, ſometimes disbanded, caſting them one at another, and taking them vp from the ground in running: They ranne their Horſes with their full ſpeed, and in the ſwiftneſſe of their courſe, drew their Scimiters thrice out of their Scabbords, and put them vp as often without any ſtay: In like manner they ſhot thrice with their Bowes, with the firſt they hit an Iron on the hinder part of the horſe; with the ſecond they ſtrooke an Apple of Gold, which was vpon the top of a great Maſt of a Ship ſet vp in the midſt of the place: with the laſt they hit the Ring at which the *Albanois* had runne: Then ſtanding vpright in their Saddles, they did run their Horſes with full ſpeed, and did mannage their Armes as before. Some of their Troupe did things which were admirable: There was one who tooke the Saddle from his horſebacke, laid it vpon his necke, and ſet it in its place againe all with running. The ſame man

Archers on horſeback a their deuo tie.

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ſet an Orange vpon the Turbant of his ſlaue, and in running pierced it diuers times with his Arrowes, and neuer hurt his ſlaue; Hee pierced a great brazen Morter with an Arrow; Moreouer, hee tied two Horſes together, ſet a foot vpon either of them, and ſtanding vpright, ſupported a young Boy who ſhot with his Bow as the Horſes galloped. Another of the ſame Archers ran with all ſpeed his head in the Saddle, and his feet vpwards betwixt foure Semiters, which had their points ſet againſt him: Two men of their troupe put themſelues into one Saddle, and vaulted before and behinde while the horſe did run, lighting and remounting againe without ſtay. An *Arabian* which was amongſt them added the force of his jawes to their dexteritie: He did ſet a packe Saddle on a horſe with his teeth, hauing his hands bound, hee put on the panniers, and then ſet on his Boy to load it, hee did alſo ſaddle his horſe after the ſame manner, and leapt vpon him; doubtleſſe the biting of ſuch a Gallant would be dangerous.

This day (for all theſe wonders were not one dayes worke) ended by ſome actions of piety after the Turkiſh manner, which the *Sultan* cauſed to be performed at the Gate, by the which they goe to *Andrinopolis*: Thither he went going from the place with the young Prince *Mahomet* his Sonne, and all the great Men of his Court, where being ariued he cauſed foure thouſand ſheepe to be ſacrificed, and a great number of Beeues which he cauſed to be roſted whole, in either of which they put a whole ſheepe, and in the ſheepe a hen, and in the hen egges, and cauſed all to be diſtributed to the poore. Hee then receiued newes of the defeat of his Army in *Perſia*; for the pleaſure of humane Pompe is neuer ſo abſolute, but it is accompanied with ſome cares and croſſes: The feeling of this Rout fell vpon the Embaſſadour of *Perſia*. The Turke offers violence to his perſon, and commits him to Priſon, and in the open day, and in the view of the people, and of other Embaſſadours, cauſed his Lodging to be ſackt and ſpoiled.

But this was no hinderance, but the day following the Feaſt was continued. A troupe of excellent Tumblers and Moun-

Mountebankes (whereof Turkey abounds aboue all the Regions of the Earth) did to the common amazement of all the Spectators theſe things which follow. The firſt which ſhewed himſelfe in the place, ſhut a young Boy naked into a Hogſhead, with fiue and twenty or thirty great Serpents, and rowled it about the place, and then drew out the Boy whole and ſound: The ſame Serpents ſtinging and biting others which came neere them. After this they buried a young Boy deepe in a Ditch, and couered him with Earth as if hee had beene dead, and yet he anſwered as diſtinctly and intelligibly to that which they demanded of him, as if hee had beene out of the ground. Another preſented himſelfe naked without ſhame, but not without more than humane force, hee layed himſelfe flat on his backe vpon the edge of two Semiters; being in this poſture, they laid vpon his Belly a great Anuile of Iron, whereon foure men did beate with great Hammers; and moreouer they did riue many great pieces of wood without any offence to him. When this man was retired, a troupe of other naked men expoſed themſelues to the view of the World all couered with wounds, their bodies being yet larded with the ſame armes which had made them, ſome with Arrowes, others with Kniues and Swords; But before theſe mad men had gone thrice about the place, two of the troupe fell downe dead, which ſhewed that their wounds were rather markes of their folly than inchantments. Another ſhewed the force of his jawes, and his hands: he held a horſe-ſhooe betwixt his teeth, and puld it in pieces with his hands; He brake a Plough-ſhare, with three blowes with his fiſt; and hee cauſed a piece of Iron to be made red hot, the which hee tooke in his hand licked it with his tongue, rubbed it on his face, and yet was not burnt: Afterward hee cauſed a Goat to dance pleaſantly vpon his ſhoulders, and neuer touch it, cauſing it to paſſe from one ſhoulder to the other without moouing. A headie-brain'd fellow followed this man, vpon whoſe head they did breake with Hammers a great ſtone, which a man could hardly lift from the ground. Hee cauſed them to couer him with ſo great a heape of ſtones as he could

not be ſeene, and yet for all this hee felt no diſcommoditie: Another band came after, whoſe feet were ſo hardned, as they went bare vpon a Harrow full of ſharpe Pikes and cutting Kniues: There was one followed them, who with a cord, tied to his haire without the helpe of his hands, did lift vp a ſtone of a hundred and fifty pound weight. Many Beaſts inſtructed in this Art of tumbling augmented the pleaſure of the Aſſiſtants: little Birds, went to fetch a piece of ſiluer as farre as they directed them, and brought it to their Maſters, Aſſes danced, Dogges and Apes ſhewed a thouſand pleaſant tricks. The *Grand Seigneurs* Wreſtlers, came to ſhew their force and actiuitie, being oyled and greaſed to auoid the ſurprize of their Enemies: Theſe are the moſt continent men in Turkey, they keepe their Virginity pure and vntoucht, and ſay with reaſon that it doth entertaine and preſerue the force of their bodies. The *Speichs*, which are the *Sultans* Footmen, would alſo be of the partie, they came vnto the place with their feet ſhod, running and leaping with admirable ſwiftneſſe and diſpoſition. Theſe men haue the skin of their feet ſo hard as a Smith can hardly make a naile to enter, they doe harden them for pleaſure. The Dancers vpon Ropes ſhewed ſtrange Feats of Actiuity: In thoſe places they exceed all others whatſoeuer for their Agility.

Elephants and *iraffe.*

Two Elephants, and a *Giraffe*, were brought into the *Hippodrome*, to augment the *Sultans* delight by this nouelty. The Elephants differed in forme: One was great and the other little. The great one was thrice as high, and bigger than a Buffle, or ſmall Steere, he carried vpon his back a little Caſtle of light wood, in the which might ſtand fiue or ſix Souldiers without crowding: The head in compariſon of the reſt of the body was little: From the end of the vpper part of the Muſcle, there did hang a long trumpe, whereof this beaſt makes vſe as readily as a man doth his hands, takes what his appetite doth aduiſe him, carries his meate to his mouth, vſeth it for a defence with incomparable force; his eyes are ſmall like to thoſe of a Bore, his neather chap is like vnto the ſame beaſt: Hee hath two great teeth, about fiue foot long, his eares are

ooke *Lipſius* *piſt.* in his enturies here hee eakes of this eaſt.

round:

round and great, lying vpon his backe, hee ſometimes raiſes them vp: his legs are euen like vnto pillars, in the which there appeares no joynts, yet this Beaſt hath ſome; he doth but halfe bend them, and therefore hee ſuffers himſelfe to fall vpon his ſide: his feet are round, and haue fiue nailes; his skin is black, and hath little haire. The Naturaliſts obſerue, and experience doth confirme, that this beaſt hath ſo powerfull an inſtinct, as it ſeemes, hee is indowed with *iudgement*: Examples are familiar in Hiſtories: This beaſt being brought before the *Grand Seigneurs* window, lifted vp his head to looke on him, then he bowed it downe very low in ſigne of reuerence: They caſt vpon the ground a handfull of *Aſpres*, which is a little Coine like vnto the French *Carolus*; the which hee gathered vp with his heauy trumpe as handſomely as any man could haue done with his hand: Eight ſtrong Turkes held a long Pole in their hands, and gaue him the end; as ſoone as he had ſeized on it with his trumpe, hee made them to turne about as eaſily as if they had beene feathers: Afterwards hee lifted vp the Pole, and ſtrooke it ſo hard againſt the ground, as thoſe men were forced to abandon it: Being Maſter of it, hee did flouriſh with it like a two hand-ſword with admirable dexteritie. Wherefore the *Indians* haue reaſon in their warres to make vſe of the force and addreſſe of theſe beaſts: They carrie many men, and when they tie a Semiter to the trumpe, one of them kils more than a company of Foot could doe. Trunck

The Giraffe.

The *Giraffe*, whereof the portraite is here repreſented, was at the ſame time brought into the *Hippodrome*: This beaſt for that it is little knowne in *Europe* was much admired. It is not only beautifull of it ſelfe, but it is alſo gentle and very tractable: It hath a head like a Stagge, armed with two little hornes halfe a foot long, couered with haire; the eares, the feet and the taile are like vnto a Cow: It hath a neck like vnto a Camell, it hath hard knobs vpon the hams, and breſt; The skin is ſpeckled like vnto a Leopard; and ſome beleeue that it

is that *Camelio pardalis* of the Ancients; his legs before are foure or five times longer then thoſe behind, ſo as his naturall poſture repreſents a Goat ſtanding vpright againſt a Tree to brouze the buds: The which makes him to feed with diſcommoditie: for in this action hee is forced to open his legges to make paſſage for his head. If we had not vndoubted prooſes of the wiſdome of Nature in the wonders of her workes, wee might ſay that this beaſt alwayes ſtanding vpright is one of her fantaſticke Creatures. Being led about the place, they were carried backe, paſſing thorough the Citie, the *Giraffe* had ſuch aduantage in the forepart, as his head looked into the windowes of their houſes.

Such were the pomps of the day, the night wanted not hers, if there were any night during the ſolemnity of this royall Circumciſion: For at ſuch time as the Sunne did not ſhine in their Hemiſpheare, they had raiſed a ſhip Maſt in the *Hippodrome*, whereon there was a great Circle like a Crowne furniſhed with burning Lamps: and neere vnto the Obeliſque which is the ancient ornament of this place, there was a huge wheele ſet vp, the which did turne continually, and made twelue other ſmaller to moue, all which were inuironed with lights, which remayning firme, ſeemed notwithſtanding to follow the motion of the wheeles, not without a wonderfull content to the eyes of thoſe which beheld them: Beſides this there were many ſhip Maſts with their tops and tacklings, all couered with lamps, which gaue ſo cleer a light, as in the darke night they made an artificiall day; by the fauour of which light, moſt of thoſe goodly things which had appeared in the day, came after Supper to giue contentment to the company by their ſhew. After this, many artificiall Fire-workes, ſome drawn by Satyres, others by Dragons which did vomit forth flames, filled the aire with agreeable flaſhes, and pleaſing thunderings, and the ſpirits of the ſpectatours with contentment: But their flames quenched, their thundering ended, and there remained nothing to thoſe which did behold it, but the ſent and ſmoake of powder, to teach them (if they could comprehend it) that humane pomps, and the ſhewes of the

great-

greatneſſe of the World, diſſolue in the end into winde and ſmoake. The moſt ſtately of theſe nocturnall ſports was the repreſentation of a nauall fight ſo artificially expreſt, as it made the Chriſtians that were preſent ſee, that the recompence of labour, and the reward of merit, hauing drawne into Turkey the goodlieſt inuentions of men, haue made them to loſe the name of barbarous to ſend it vnto vs, where as vertue is not acknowledged. There they ſaw many Shippes and Gallies vnder ſaile, furniſhed with Artillerie, adorned with their flags, the Trumpets ſounding, fight, inueſt, leape from one beak-head to another, kill, caſt into the Sea, burne, and ſinke the Enemies Veſſels, with admirable dexteritie. The battailes at Land, Sieges, and taking of Townes, were repreſented with no leſſe art.

But if the deſcription of this Royall Feaſt hath beene a pleaſing diuerſion vnto vs in the toile of this Hiſtorie, let vs end it according to the naturall courſe of pleaſure, by the griefe which followes. Doubtleſſe it will be great enough to impart it to thoſe which ſhall read the iſſue of this Chapter, where we obſerue that during the ſpectacles of this ſolemnity, the wretched Grecians ran by troupes in this place to make themſelues *Mahometans:* Some abandoned Chriſtianitie to auoid the oppreſſion of the Turkes, others for the hope of priuate profit: The youngeſt and moſt beautifull were ſent into the *Serrail*, with the *Ichioglans*, and the reſt among the *Azamoglans:* This hope of better fortune drew the Idleneſſe of many young men, ſo as they could hardly find Maſters enough to cut them: This deteſtable troupe of Raſcals, went to ſhew themſelues before the *Grand Seigneur*, their Bonnets vnder their feet, in ſigne that they did tread their law and honour vnder foot: There a Turkiſh Prieſt did cauſe them to lift vp the demonſtratiue finger of the right hand, in ſigne that they did not beleeue but one God in one perſon, & to ſay with a loud voice, *La illa ey lula alla* Mehemet *raſoul alla*; Then they led them into certaine Pauillions, which were erected expreſly at the end of the place where they were circumciſed:

The number of theſe caſt-awayes was found to bee aboue foure thouſand ſoules.

Theſe ſports and triumphs being thus miſerably ended, the young Prince for whom they had beene made, was brought into his Fathers Chamber, where hee was circumciſed by one of the great Men of the Court in the preſence of all the *Baſha's*. His wound being cured within few dayes, hee goes to take his laſt leaue of the *Sultana* his Mother, whom ſhe ſhall ſee no more vntill hee comes to take poſſeſſion of the Empire, after the death of his Father, if hee be the eldeſt, or to end his life with a halter if hee be a younger brother, when his elder ſhall Raigne. She giues him preſents: and the other *Sultana's* doe the like: All the *Baſha's* preſent him, and the Emperour his Father appoints his Family, giues him a *Preceptor*, an Eunuch for Gouernour, with many other men to ſerue him, and ſends him into *Aſia*, *Samaque* only of the Citie of the *Magneſia*, the chiefe of *Myſia*, or Lieutenant in that Region vnder the authoritie of a *Baſha* who is Gouernour: whileſt he carries the Title, hee muſt gouerne his Actions with prudence and modeſtie; for if he ſhould haue any deſignes of innouation by the Counſailes of ſome diſcontented ſeditious perſons, he ſhould worke his owne ruine by his owne hands: The Eunuch which is the moſt apparant man about him, hee is bound to aduertiſe the *Sultan* his Father, and the principall *Baſha'es*, of all his carriage.

CHAP. XIV.

Of the Preſents they make vnto the Grand Seigneur, *and of thoſe which hee himſelfe giues.*

THe cuſtome to giue Preſents vnto the Prince hath beene ſo practized in the Turkiſh Monarchie, as it is paſt for a Law of State, ſo as it is written in the great cuſtome of the Em-

Empire, that all the *Basha's* and great men of the Port shall at certaine seasons of the yeare, and at the Circumcision of the Emperours Children, giue him Presents, and likewise when they returne from the Gouernment of Prouinces, where they haue continued some yeares in the administration of their Charges of Viceroy. The Generals of Armies at the returne from their victories, are bound to present gifts to the *Sultan:* They doe it vsually in a great quantity of Vessels of gold and siluer, Swords and Daggers enricht with precious stones, and bowes of the like manner, Plumes of Feathers with precious Iewels, rich Girdles, exquisite Furres, and sometimes pieces of cloth of gold, with Tapestries of silke and gold: whereof the Princes Wardrobe is commonly well stored, to supply his bounty to his *Sultana's* & slaues, and to send to forreine Princes: All these men being slaues to their Master, and as it were forced to these liberalities, cannot when they please follow their good aduice which say, that *It is a noble folly to giue vnto great Men, for they beleeue they oblige a man much when they receiue that which he presents.* The *Basha's* which returne from the gouernment of Egypt, parting from *Caire*, dispose the value of the Presents into ready money, and arriuing at the *Serrail*, they sometimes present vnto the *Sultan* foure or fiue Millions of *Liures*, which is foure or fiue hundred thousand Pounds sterling. The Generals of Armies doe many times practise the same liberality, they are the better receiued by their Master, and the glory of their magnificence flyes into the mouth of the people, and they find by their great gifts, that the offering of Presents, pacifie both Men and Gods, (as they said in old time) These notable summes enter into the inward *Chessne*, which is the Princes secret treasure. The Christian Patriarch giues vnto the *Sultan* newly crowned an honourable present, which the *Greekes* call *Pesquesian*, or when the Patriarch enters into his charge, by the death or deposition of another. Besides this the Turkes giue vnto the Eunuches which are familiar to the Prince many rich Presents, to make them speake from them vpon all necessary occasions: for the ballance doth alwayes decline on that side which is

Et vna noble necedad dar à los Reges, porque creen hazer merced. quando reciben, Anth. Perez en las cartas segundas.

Munera crede mihi placant homines q; Deos q; Placatur donis Iupiter ipse datis, Ouid. de Arte.

hea-

heauieſt, and the only meanes to gaine the affection of theſe gelded men, is to glut their auarice, which is no ſmall labour. *Naſſuf Baſſa*, who ended his fortune and his life in the yeere 1614, did often ſay that the Eunuches of the *Serrail* were inſatiable: They doe alſo hold, and they practize this Maxime in the Turkiſh Court, the which is generally receiued by all men, that *The ſweeteſt action of men is, To take*, although in truth it be more generous to giue, for him that is able.

Omnium eſt vlciſſimum accipere, Senec.

As pleaſure and griefe are naturally ioyned together, haue one Temple, and their Offerings are vpon the ſame Altar: The *Othoman* Monarch who takes a great delight to ſee himſelfe glutted with Preſents; not only by his owne ſubiects, but alſo by ſtrangers, yet he ſometimes finds a diſtaſte in it: As it happened to *Selym* the Firſt, whoſe example ſhall ſuffice in this Chapter, that by its breuity wee may eaſe the long deſcriptions of the former. This Prince hauing taken the *Othoman* Scepter, his hands being yet bloudy by the death of his Brethren and Nephewes, and the chiefe of his *Baſhaes*; thinking to be honoured according to the ordinary cuſtome of his Predeceſſors, with Preſents which forreine Princes make, hee ſaw his cruelty taxed, by that which the *Perſian* Embaſſadour preſented vnto him, who gaue him in his Maſters name, a great furious Lyon, inacceſſible, alwayes foaming for rage, and neuer made tame by any Man. This preſent being brought, *Selym* fell into a rage, ſtampt with his foote, complained that hee was wronged, and ſware that hee would be reuenged, and demanded ſatisfaction from the Embaſſadour; who being aduiſed and cunning, couered the part which hee had played with many goodly words: He told *Selym* that this Lion did rather repreſent the greatneſſe of his courage, and that of his generoſity rather than any other thing; but this did not pacifie him, he chaſed him out of his Territories, and gaue him to preſent vnto his Maſter many great Dogges with bloudie muſſels, as if hee would ſay, they had torne his Lion in pieces, and that in the aſſaults of Warre hee would intreat him in like maaner.

Seeing then the Turkiſh Prince doth continually receiue Pre-

Preſents from others, it is fitting he ſhould likewiſe giue: For it is more ſeemly for a King to giue then to take, ſo his Wardrobe is vſually open to giue. The *Sultana's* are enricht by his Preſents; The *Mufti* and his *Præceptor* are honoured, and the *Baſhaes* receiue: and all this conſiſts in precious ſtones, Purſes full of gold coyned, Robes of cloth of Gold, Plumes of Feathers, Iewels, rich Armes, and other things of value. The *Chaſnadar Baſſi*, who is the high Treaſurer, hath the charge to buy what is needfull for Preſents, hee imployes yearely in cloth of gold, for Robes which they giue, the which is made at *Burſia* in *Aſia*, foure Millions of *Liuers*, beſides that which comes into the royall Wardrobe, by the Preſents of *Baſha's* and other great Men: but as all Riuers come from the Sea and returne vnto it, ſo all the *Grand Seigneurs* Preſents returne backe in the end to his owne Cofers: The *Sultana's* die, and their goodly ſtuffe comes to him; The *Baſhaes* end their liues, he takes all as the Maſter doth of his ſlaues: Sometimes hee leaues a part for the execution of the Will which he hath made. So as he doth not giue but lends for a time, ſeeing that the fundamentall Law of his Eſtate, which makes all men his ſlaues, reſtores that vnto him which he had giuen, and moreouer, all the wealth of his Subiects.

Foure hundred thouſand pounds ſterling.

But all the Preſents of the Turkiſh Emperour are not pleaſing to them which receiue them, they are ſometimes fatall fore-tellings of death to him to whom hee giues them: For when hee ſends for any great Man of the Port into the *Serrail*, to feaſt him, or to ſpeake with him, after the Feaſt or at the end of his diſcourſe, meaning to take away his life in his preſence, he giues him a blacke Robe wrought with gold and ſilke: as *Baiazet* the Second did to *Baſſa Achomat*, who had ſupt in the *Serrail* with the other *Baſhaes* at his Maſters Table, amidſt the delights and pleaſures of a royall Feaſt, whereas Wine, forbidden by the Law of their Religion, was poured forth as plentifully, as in any part of the World. Supper being ended and the Table taken away, the *Baſhaes* humble themſelues before their Prince, ſome kiſſe the ground in his preſence, to obtaine pardon for that they had drunke Wine,

and ſo returned to their houſes. The *Sultan* ſtayed *Achomat*, with their ſweete Words, *Milalah* (that is to ſay my Protectour) tarrie here with mee. When the others were gone, hee cauſed a rich Robe of blacke ſilke wrought with Gold to be brought vnto him. At the ſight hereof *Achomat* entred into furie, hee knew well what it meant, and aſſured himſelfe of his ruine, hee accuſeth *Baiazeth* of injuſtice and crueltie, and tells him in his rage. Why didſt thou Sonne of a Whore ſuffer mee to drinke wine againſt the holy conſtitutions of my Law, if thou wilt preſently put mee to death? Hee ended his rage with the reſt of the diſcourſe which his paſſion had dictated. But his life was freed from the preſent danger: his Sonne ſeeing him not returne with the other *Baſhaes*, informed himſelfe from them what was become of his Father. They tell him in what a pittifull eſtate hee was, whereupon hee flyes to the *Serail*, moues the *Ianizaries* to compaſſion, who loued *Achomat* for his valour, as he whom they had followed in the Warres, in Battailes, and aſſaults of Townes, they filled the *Serrail* with the horrour of their cryes, *Br'e, Br'e*, that is to ſay Arme, Arme. They beate at the Gate of the Emperours lodging, threaten him, raile on him, called him drunkard, and force him to reſtore *Achomat* who was pale and wanne, hauing the halter about his neeke, with the which the Princes dumbe Men were ready to ſtrangle him. In this manner force hindred the effect of this fatall Preſent of a blacke Gowne wrought with Gold. But beſides theſe accidents hee that receiues it muſt expect his infallible Ruine. This Preſent is not giuen by the *Othoman* Monarch to any but to his owne ſubiects, but hee ſometimes ſends others, which ſhew the contempt which hee makes of forreigne Princes, as when hee ſends a Robe how rich ſoeuer vnto a ſoueraigne Prince. For a Robe is the Preſent of a ſuperiour to his inferiour. So *Baiazeth* the firſt intreated *Themir*, or *Tamberlan*, Emperour of the *Tartars*, when hee ſent him a Robe in diſgrace to contemne him. *Themir* was much offended, and anſwered thoſe which brought the Preſent from the Turke, that he ſhould not intreate thoſe of his ſort in

that

that manner: but hee ſoone had his reuenge. Hee entred *Baiazets* Countrey in *Aſia*, (*Conſtantinople* was then held by the Chriſtians) and with eight hundred thouſand fighting men, tooke *Sebaſte* the Seate of his Empire, ſlue his Sonne *Orthogules*, defeated his Armie in Battaile, tooke himſelfe Priſoner, reuenged this contempt by many others, and afflicted him ſo in following him, as hee died of griefe, ſorrow, and paine: to be an example to Princes, not to contemne thoſe which are Soueraignes like themſelues, and therein Images of the Soueraigne God. But thus they giue Preſents of Death and contempt in Turkey, the one is of crueltie, and the other of offences and not Preſents, for the Preſents of Enemies are no Preſents.

ἐχθρῶν δῶρα οὐ δῶρα.

Hoſtium munera nulla munera. Hom.

The *Sultana* Queene that is crowned, and Mother to the young Prince Succeſſour of the Empire, giues many Preſents: Shee receiues daily from the Great Men of the Port which ſend vnto her, and therefore ſhee is bound to giue; to this end the Emperour doth furniſh her with much goodly ſtuffe, and peeces of price which are giuen vnto him, and with great ſummes of money to buy others. The *Grand Vizir* doth alſo giue many Preſents both within *Conſtantinople* and without: Hee ſends many Roabes of Cloth of Gold and Silke, to Embaſſadours which arriue at the Port: and when hee is in the Armie, performing the the Charge of Lieutenant Generall to the *Sultan*, hee giues to draw ſtrangers vnto him that may be vſefull, or to recompence the generoſitie of ſome valiant Captaine. And for that all theſe Preſents are giuen in the *Sultans* name, he doth furniſh thoſe things which he giues. And to this end the *Teſtardar* deliuers him Money, pieces of Cloth of Gold, of Silke and many other Stuffes. This is all that can be ſpoken of the *Sultans* Preſents.

CHAP. XV.

Of the Treaſures of the Serrail.

THe *Othoman* Monarch hath his Treaſures: what Soueraigne Prince can preſerue and maintaine his power and eſtate without their force: It is gotten by Armes and Money, preſerued and maintained by the ſame meanes. Hee doth lodge it in his *Serrail*, one part in the Court which is without his Quarter: and the other within it: In the Treaſurie without is layed the money for the ordinary and extraordinary expences, which is leuied vpon all the Reuenewes of the Empire. The *Grand Vizir* and the great *Teſtardar*, or Superintendent of the Treaſure keepe the Keyes, but it is ſealed only by the *Grand Vizir*. The other place for the Treaſure is more important: it is within the Quarter of the *Sultans* lodging, or moſt commonly vnder the Chamber where he ſleeps, taking his reſt vpon the ſubject of his diſquiet. This is vnder the charge and care of the *Chaſnadar Baſſi*, who is a white Eunuch, and a Fauourite to the Prince; hee hath one Key and the Emperour another: The Treaſure which is laid vp yearely there, is that which hee ſpares out of the Reuenewes of *Egypt*: When they haue paid the *Ianizaries* of *Caire*, their Commanders, and others which are the force and defence of that rich Kingdome: there remaines vſually ſix hundred thouſand *Sultanins*, which makes two Millions foure hundred thouſand *Liuers* of French money. Beſides this Treaſure the jealouſie of Turkiſh Emperours hath built another in the *Serrail* of the *Sultana's*, in that Quarter where as the *Sultana* Queene doth lodge, to the end that no man of his *Serrail* ſhould enter into it: The doores are of Iron, and they wall it vp as often as they put any Treaſure into it, and they which carry it are Mutes, to whoſe ſilence the *Sultan* confides the ſecret: They carrie it in great ſacks of Leather like vnto Purſes, and let it downe into Ciſternes, which are made of purpoſe to keepe it: Thus the Money which is gotten with paine, is kept with

Iulius Cæſar potentiam duabus rebus, pecunia ſcilicet, & militibus paratis, conſeruari, augeri dicere ſolebat, Ciphilinus in Cæſario.

Two hundred and forty thouſand pounds ſterling.

with feare, and if it be loſt it is with griefe. The Prince which doth waſte it by his prodigalities, weakens his Eſtate, and expoſeth himſelfe to the dangers of many violent neceſſities. That Turkiſh Monarch which firſt made the place for the ſecret Treaſure in the *Sultanaes Serrail*, was *Selym* the Firſt, who hauing drawne together all the coyned Gold which hee receiued of the Reuenewes of *Caire* and other places, hee cauſed it to be moulten, and made a great Ball, which his dumbe Men did roll to put into the Ciſternes of this Treaſurie. Doubtleſſe, it muſt needs be very painfull to roll it, ſeeing the weight of this precious metall is ſo cumberſome, as it drawes all the World after it. Hee himſelfe had the Key of this ſecret place, making vſe of his dumbe Men, to the end they ſhould not reueale the rich treaſure which he had drawn together. *Amurath* the Third did afterwards ſeeke a more ſecret place, vnder the Chamber of the *Sultana Aſachi*, (that is to ſay the crowned) where he cauſed Ciſternes to be digged to that end: He entred into it foure times in the yeere, and at euery time he put into it aboue two Millions of Gold: This Prince drew together more Treaſure than any of the reſt, hauing in few yeares filled thoſe Ciſternes with coyned Gold. Wherefore we muſt not wonder if the Turkes Armies be ſo ſtrong, ſeeing they furniſh them with ſo many ſinewes; if they vanquiſh and triumph, ſeeing they haue both Men and Money in abundance: But rather wee haue cauſe to wonder that they doe not get all the reſt of the World: For what is there in it that is not to be ſold for Money? The King of the *Numidians* had reaſon to ſay in beholding that Citie which was the ſeat of the moſt powerfull Monarchie of the Earth: *A Citie that is to be ſold, is neere its ruine, if it find a buyer:* Men haue giuen the Turkiſh Emperours that fearefull greatneſſe which they enjoy, but Money hath bought the men.

Iugurtha *Rom egreſſus, eam ſæpe tacitus re ſpiciem, poſtre mò aixiſſe fertur; vrbem r valem, & matu rè perituram, emptorem inue nerit*, Saluſt. d bello Iugurth

CHAP.

CHAP. XVI.

Of the Reuenewes of the Turkiſh Emperour in generall and in particular, and of the extent thereof.

THe greatneſſe of Monarchies conſiſts chiefly in three things, in the number of men, in the extent of Countries, and in the abundance of his annuall Reuenewes. Which three things are found in Eminencie, aboue all other Eſtates of the World, in the Turkes Empire: His Armies are many times 400000. fighting men or more; the Townes and Champion Countrey are inhabited and abundantly peopled, by the Law of their Religion and State, which forceth Men to marrie being fiue and twenty yeares olde, and they haue libertie to keepe as many Concubines as they are able to feed. The yearely Reuenew is proportionable to this abundance: Wee may comprehend it in two ſorts; In the ordinary Reuenew which is alwayes equall, and doth not alter; and in the extraordinary and caſuall. The ordinary amounts yearely to twenty Millions of Gold; the extraordinary is not leſſe, but more vncertaine, for it is not raiſed but vpon Eſcheates and caſuall things; as when the Turkes die without Heires, all their goods come vnto the Prince; If they leaue any Children, he takes only ten in the hundred; moſt of the rich *Baſhaes*, and wealthy men of the Court, leaue the beſt of their Eſtates to their Prince, although they haue Children: For being all ſlaues by the fundamentall Law of the State, the *Sultan* ſeizes vpon their Pallaces of their moſt precious moueables, and doth not ſuffer that the great ſummes of Money which they leaue ſhould be otherwiſe imployed, but to fill the Cofers of his *Chaſna*, or Treaſury. Beſides all this hee is the firſt and chiefe principall Steward of the Benefices of his Empire: For if any pious perſon according to his Religion, leaues any great Legacies to the Prieſts of his Law, to read the *Alcoran*,

ran, or to performe some other deuotion after their manner, hee lookes what is necessary for the nourishment and entertainment of a number of Priests, which are appointed, not according to the Lawes of Excesse, but in termes of modesty and Ecclesiasticall Sobrietie: He causeth it be deliuered vnto them, and puts the rest into his Cofers. So as he that could iustly calculate the Reuenewes of the Turkish Empire, without doubt he should find it to exceed forty Millions yearely, aswell the Ordinary as the Casuall: whereunto no Monarch of the Earth doth come neere.

They which haue seene the Turkes Court, dwelt in *Constantinople*, and conuerst with the naturall Citizens thereof, vnderstand the greatnesse of the Annuall Reuenewes of this spacious Empire. And others who haue not trauelled so farre, to attaine vnto this particular knowledge, will not call this truth in question, if they consider the vast extent of the *Othoman* Empire; for the Soueraigne Princes thereof are Lords of *Africke*; they possesse a part of *Barbary*, they rule beyond *Thunis* and *Argier*; they draw Tributes from the Crownes of *Fesse* and *Morocco*. They are Kings of high and low *Egypt*: they force obedience in *Asia*: The three *Arabiaes*, that is to say, the Stony, the Desart, and the Happy, acknowledge no other Lord: The Holy Land suffers the rigour of their command, which is absolute in *Syria*, *Mesopotamia*, and *Chaldæa*, a part of *Persia* doth acknowledge them: *Media* and *Assiria* are theirs: *Armenia* the lesse bowes vnder their Lawes, and a part of the greater, with the Countrey of *Mengrelia*: All *Asia* the lesser obey them, and In it the Prouinces of *Caramania*, *Cilicia*, *Cappadocia*, *Pamphylia*, *Paphlagonia*, *Gallacia*, *Phrygia*, *Bithynia*, *Lydia*, *Caria*, and *Magnesia*: The Emperour of *Trebisonde* acknowledgeth them for Masters: Their power is not lesse in *Europe*, which is the goodliest, the most flourishing and the ciuilleſt part in the World: All *Greece*, as *Thrace*, *Macedonia*, *Bulgaria*, *Peloponesus* now called *Morea*, *Bosna*, and *Sernia*, doe what they command: *Slauonia* is subiect vnto them: A part of *Sarmatia*, *Dasia*, *Hungaria*, and *Valachia* are peopled by them:

them: The Prouinces which lie vpon the blacke Sea and the *Archipelagus*, belong wholy vnto the Turkes: and the Ilands of the *Mediterranean* Sea, which make the greateſt number yeeld vnto their yoake. They haue wreſted from the *Venetians* the Crowne of *Cypres*, and from the Knights of *Ieruſalem* that goodly Iſland of *Rhodes*, leauing nothing in that Sea vnder the obedience of the Chriſtians, but *Candie*, *Sicely*, *Corfou* and *Malta*. Thus the extent of that great and redoubted Turkiſh Empire, ends towards the North at the Riuer *Tanais*, the moſt famous bounds betwixt *Aſia* and *Europe*: Towards the South it ioynes with the Countries of *Preſte-Iean*, or the greater *Negus* of *Æthiopia*: Towards the Eaſt it extends its limits to the *Perſian* Gulfe, yea, it paſſeth beyond *Balſara*: And on the Weſt they are neere Neighbours to *Ragouſa* a Citie not farre from *Venice*. And if God did not reſtraine the courſe of their great proſperities, they would adde vnto their Monarchy many other Prouinces of Chriſtendome, which the diſcord of Chriſtian Princes, and the careleſſe neglect of their ſubjects ſeeme to expoſe to their Ambition: For if the *Sultans* doe what they can to inlarge their Eſtates, theſe furniſh them occaſions by their diuiſions.

CHAP. XVII.

Of the Grand Seigneurs *going forth of* Conſtantinople *by Land, and his returne in Pompe, where he diſplayes to the view of Strangers, the greatneſſe of his Magnificence.*

THe *Othoman* Emperour hath a Cuſtome, to goe once a moneth at the leaſt out of his *Serrail*, to ſhew himſelfe vnto his Subjects, and to free them from all ſiniſter opinions which they might conceiue of him, and to preuent the dangerous effects of any Tumult or Sedition: He takes occaſion on the Friday (which is with the Turkes as Sunday is with vs)

to

to goe vnto the Moſquee to performe his deuotion, and to ſheare himſelfe in publique. When he goes forth in this manner it is vſually by the great Gate of his *Serrail*: Hee is alwayes on Horſebacke, ſimply attired, and in the ſame manner as he is in his Pallace: His head is couered with a little Turbant, to be more at his eaſe: Few *Baſha's* accompany him, the moſt part of his traine are the men of his Family. The *Souhaſſi*, who is Captaine of the Iuſtice, or as the Knight of the Watch at *Paris*, goes a little before with fiftie Souldiers of his troupe, to free the ſtreets from all incumbrances, which might hinder the Princes paſſage, and to keepe euery man in awe while hee paſſeth. His moſt familiars accompany him, the Eunuches of his Chamber, his Pages and the reſt which attend his perſon follow him: The Captaine of the Pages, hee of the *Capigis*, and the foure Captaines of the *Ianizaries* of his guard goe before him well mounted, and at his horſe head there march foure *Capigis* on foot, and foure *Solachis* at his ſtirrops; Theſe men moſt commonly are very tall, for being on foot, and the Prince on horſe backe, their heads muſt bee equall with his eares: They haue charge to receiue the inſtructions and petitions, which are preſented to the *Sultan*, the which containe complaints of the inſolencies of *Baſha's*, the injuſtices of *Cadis* or Iudges; the theft of *Teſtardars* or Treaſurers, and the other bad behauiour of his Officers. The *Sultan* hath a ſpeciall care to haue theſe papers collected, which many times poore miſerable men, lying flat on their bellies in ſigne of humilitie, and lifting vp their hands offer vnto him, the which they preſent vpon the end of a Reede: Being returned vnto his *Serrail*, hee cauſeth them to bee read, and findes that which flattery had concealed from him, and learnes thoſe thinges which the timorouſneſſe of the moſt ſincere men durſt not reueale: Preſently hee giues order, and loſeth no time in the ſearch of long information, which giues an oportunity to the wicked to euade and ſlip away, or to quench by the power of their purſes, the fire that is kindled againſt them: Preſently they ſee the effects of this Royall care: Many Officers are diſmiſt

from their places, which they terme to be made *Manſuls*, and ſome others are put to death: Such is the vertue of theſe flying Notes and Petitions; yet they vſe prudence and diſcretion, and cauſe the crime to be well auerred before they puniſhe For this cauſe the *Baſha's* and other great men of the Port, who are intereſſed in theſe Reuelations, are not well pleaſed when they ſee their Prince goe forth in publique; fearing that the newes of their vnjuſt actions ſhould come vnto his eares. In theſe iſſues the people bleſſe him with their acclamations, and he ſalutes them by nodding of his head, and many times to binde their affections more vnto him, hee drawes forth handfuls of gold and ſiluer and caſts it amongſt them. Two of thoſe men which are of either ſide of him, carry in two purſes of Veluet, two little flaggons of gold enriche with precious ſtones, which are full of boiled water, Cordiall and delightfull to drinke: The *Sultan* makes vſe of it, when he is dry. The reſt of his traine come after: The Dwarffes and Ieſters make a part, as the Apes of the Court, which neuer goes without them, to proue that humane pompes haue alwayes ſomething ridiculous. And all theſe men make the number of about three hundred.

e *Sultans*-ry in mpe.

Theſe are his iſſues when he goes from his *Serrail* into *Conſtantinople*: But when he goes out of the Citie into the fields to make a glorious returne in ſtate, he is better followed, and adorned in another ſort. This is when he will make ſhew vnto ſome forreigne Embaſſadour, and moſt commonly to him of *Perſia* the magnificence of his greatneſſe; to the end he might report to his Maſter the greatneſſe of his Enemy, as hee that hath alwayes looked vpon him with the eyes of Enuy. Hee takes occaſion to goe to his Country Pallace, called the Pallace of *Daut*, or *Dauid Baſſa*, who cauſed it to bee ſtately built two leagues from *Conſtantinople*: The night before he doth aduertiſe his chiefe Officers that he meanes to returne to the Citie, and to enter in Pompe. The chiefe Surueigher giues order for the way and ſtreets, cauſeth them to be couered with Sand from his Country Pallace vnto *Conſtantinople*: His traine, his great men of the Port, and all his Officers ſhew themſelues

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as is fitting at ſo Royall an entrie. *Achmat* the Firſt in the yeare 1612. giues vs a preſident.

A troupe of abouetwo thouſand men at armes march firſt, they were armed and mounted as was fitting for that day. A ſtately Regiment of Turkiſh foot, exceeding braue followed them: After theſe came the *Cadis* or Iudges of *Conſtantinople*, with all the Body of Iuſtice, which weremany in number: The *Taliſmans* and other Doctors and Prieſts of the *Alcoran* in the order of their puft-up grauity, marched after theſe Iudges, which is the only way of the Iuſtice which they hold in their life: The *Grand Vizir*, accompanied with all the other *Vizirs*, and the *Baſhaes* and *Beglierbyes* of the Empire, made ſo ſtately a Body, as in ſeeing them, a man might ſay they were ſo many Kings, who had by an extraordinary miracledrawne themſelues together, much leſſe to haue taken them for the ſlaues of the *Othoman* Monarch: When theſe were paſt, there followed the men of the *Serrail*, or the Officers of the Imperiall Houſe, with the tokens of their greatneſſe: The firſt were ten men on foot, who led ten goodly Horſes, ſome of *Barbary*, and others Turkes, with royall Capariſons, whereof the laſt had the Bitt and Stirrops of maſſiue Gold, couered with precious ſtones: the Saddle was white with Pearle and gliſtering with Diamonds: The *Sultans Roudach* was tied vnto it, with ſtrings of gold, at the end whereof did hang vnto the ground two great taſſels of rich Orientall Pearles: Vpon the Saddle they had caſt a long Horſe-cloth, of rich Cloth of Gold, imbroidered ſo thicke with Pearles, as they could hardly diſcerne the ſtuffe. The reſt of the Imperiall Family followed in like order; fiftie *Ianizaries* on foot, either of them leading a leaſe of Greyhounds, the goodlieſt whereof had beene preſented by the French Embaſſadour to the *Sultan*, ſhewed the negligent care of this ſtately entrie, as if the Prince came only from hunting. The Lackeys or Footmen of his *Othoman* Majeſtie, called *Peiks*, *Perſians* by Nation, well attired and hauing their heads couered with Caps of ſiluer gilt like vnto pots, made a ſmall troupe. After theſe came threeſcore Archers on foote with

their Bowes and Arrowes, in the midſt of which was the *Sultan Achmat*, attired in a rich Robe of cloth of gold, imbroidered with Pearle and Diamonds; his Turbant was exceeding great, and adorned with fiue plumes of Herons Feathers with an Enſigne of great value, and a band of Diamonds vpon the lower part of his Turbant: He carried in his hand a wand whereon was ſet a Diamond of ineſtimable greatneſſe and price, which gaue ſuch a light, as they which beheld it were halfe dazled. Hee was ſtately mounted vpon a goodly Horſe, with rich furniture after an Imperiall manner; the Saddle was imbroidered with Gold, Pearles, and Diamonds; the Bitt and Stirrops were of Gold enricht with a great number of Diamonds, from the horſe necke did hang a great taſſell of round Pearles beautifull and precious.

This Monarch was followed by three men on horſe backe, carrying in their hands the markes of their places being Officers of the Crowne. For, the firſt who was the *Sechlatar Aga* carried the Royall Sword: The *Tubenter Aga* carried the Turbant: The third called *Chiodar Aga*, carried his Cloke: They were richly apparelled and well mounted: A number of Squires and Officers, which are as Gentlemen attendants followed on horſeback: A joyfull troupe of Muſicians after the Turkiſh manner came after, being about threeſcore men on horſeback, ſinging, playing on Fife, Clairons, and Trumpets: The reſt of the royall Chaſe came after: There were a hundred of the *Sultans* Pages, whereof fifty carried euery one a Faulcon on his fiſt, whereof the hoods were enricht with Diamonds: Among them there were many Eunuches, and thirty of the Guard of the Port following them: Fifty Faulconers richly attired, and mounted vpon ſwift horſes, carried their Hawkes vpon their fiſts. Foure of their troupe had before them on their Saddle-pomella Leopard couered with Cloth of Gold. A great number of younger Pages, too beautifull to be chaſte in a Turkiſh *Serrail*, choſen among the Children of the Tribute, and vowed to the filthy and vnnaturall loues of the Prince, attired in goodly Robes of cloth of Gold curled, made the pleaſing end of this

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goodly entry, with a band of young men ſimply attired, entertained for their Seruice, with all the other Pages of the *Serrail*. The Embaſſadour of *Perſia*, the chiefe ſubiect of this magnificence, cauſed to be caſt before his Lodging when the *Sultan* paſt, a hundred peeces of Silke: the Archers of his Guard tooke them vp and kept them for themſelues.

This Pompe is made when as the Turke is in good termes with the *Perſian*: But when as they differ, and that matters are diſpoſed to warre, the eſtate of things change: The Turke makes ſhew in his entrie before the Embaſſadour of *Perſia*, of ſuch Souldiers which he hath in *Conſtantinople* and thereabouts: and entring into the City, from his Countrey Pallace of *Dant Baſha*, hee marcheth about the ſtreets with aboue a hundred and fifty thouſand fighting men well armed; as *Amurath* the Third did a little before he ſent his Army into *Perſia*, where hee defeated his Enemies, and got in a ſhort time twelue rich Prouinces from the *Perſian*. When as this Prince had made ſhew of ſo many warlike troups to the Embaſſadour of *Perſia*, who was come with a deniall of ſome tribute which had beene promiſed, hee ſent him word by one of his *Baſhaes* that all thoſe horſe and foote which hee had ſeene in *Conſtantinople*, were but the Hens which hee kept in Cages, and that he ſhould conſider of the great number which he had in field; the which being led into his Maſters Countrey, they would ſoone deuoure it in paſſing: Commanding him in the *Sultans* name to leaue the Territory of *Conſtantinople* within three dayes, and to goe into *Perſia*, there to attend his ſlaues which would viſit him. Theſe are the Turkiſh Emperours iſſues by land, both particular and generall, who otherwiſe liue retired in their *Serrail*, where they buſie themſelues in hugging their *Sultana's* in the midſt of the delights and pleaſures of that ſtately place.

new diſaſter in the change of their fortunes: Doubtleſſe the fauours of the Court are very fraile and inconſtant, ſeeing that a puffe of wind, a word may ouerthrow them: And as wind diſperſeth ſmoake, ſo the great Gardiners diſcourſe doth cauſe the greatneſſe of the *Baſſa's* of the Port to wither and fade. The which ſhould teach the Fauourites of Princes, ſeeing their fortunes are tranſitory and fading, to imploy their credit in vertuous actions, which may ſerue them for a ſolide ſupport, honour their liues, eternize their memory with poſterity, and preſerue them from ruine. But to ſpeake theſe things to moſt part of thoſe of that condition, were to ſing vnto the deafe, and to ſhew colours to the blind: for the great proſperities of the Court blind the mind, and dull the iudgements.

When as the *Sultan* hath glutted his deſires, with the delights of this Marine walke, and filled his eares with the *Boſtangibaſſi's* tales, he returnes to the *Serrail*, where being landed, the *Azamoglans* draw the *Caiques* out of the water, and lodge them in Vaults made for the purpoſe, which are within the walls of this Pallace: The which they doe, and put them to Sea againe commodiouſly and with great facilitie.

CHAP. XIX.

Of the Grand SEIGNEVRS *Phyſicians, Chyrurgians and Apothecaries.*

GReat Princes in the midſt of their humane felicities are not freed from the croſſes and diſcommodities of life, and much leſſe from the infirmities that afflict them, to the end their pride might be humbled, and they ſhould acknowledge themſelues to be men. The *Sultan* Emperour of the Turkes ſeekes eaſe for his griefes aſwell as other Monarches: He entertaines vſually for the ſeruice of his perſon, ten Phyſicians of the moſt skilfull of the Eaſt: Moſt part are Iewes, for the men of that Nation ſtudy carefully in Phyſicke, and proſper well:

well: And seeing that the Turkes neglecting Learning doe not attaine to those Sciences which are necessary to make a good Physician. Amidst this number there is one superiour to the rest, called in their Language *Lecchin Bassi*, or the first Physician: Their entertainments are great, and the Presents they receiue make them rich: The first of them is reuerenced in the *Serrail*, they serue him with the same bread they giue vnto the *Sultan*, which is a dainty kind of bread made of the Graine which is gathered at *Bursia* in *Natolia*, reserued for the Princes mouth: He hath what fauour hee can desire in Court, and his Master honours him extraordinarily: Necessitie is a powerfull *Daemon*, and his vertue makes him also to be honoured. But the merit of Physick hath made it so commendable in the World, and in Court, that many Kings haue crowned it with their owne Diadems: *Sabor* and *Gyges* haue practised it in their estates of *Media*, *Sabid* married it to his Scepter of *Arabia*: *Methridatus* to that of *Pontus*: and *Hermes* held it as great a glory to bee a Physician in Egypt as to be a Soueraigne King.

See what *Marcilius Ficinus* learned *Florentine* doth write in the first Booke the Epistle *Thomas Valerius* a Physician.

When the *Sultan* is sick, his Physicians are cald to visit him; if they hold his infirmity to be of continuance, they are presently lodged in the secret *Serrail* which is the Princes quarter, in Chambers neare vnto him: They giue them two seruants to attend them; and they may not go out of the Pallace, what necessity soeuer doth presse them, vntill the *Sultan* bee recouered or dead. But when hee is in health, they are only bound to goe three of them euery morning, into the Apothecaries shop in the *Serrail*, and there to attend vntill noone, if there be any need of their helpe.

The *Sultans* Chyrurgions and Barbers haue lesse libertie: They may not goe out of the *Serrail* where they lodge, but on the day of *Bairam*, which is the Turkes Easter, vnlesse it be by the Princes permission: The youngest of this profession serue him as Pages, some others are Eunuches, which attend the seruice of his Chamber: These shaue him when hee desires, and wash him in his Bathes, when hee goes to tem-

per the heate which troubles him, or to ſatisfie the commandement of his Law.

The Apothecaries are alſo lodged in the *Serrail*, their number exceeds both the others: So their Seruice is more ordinary. There are eighteene Maſters which worke, and three hundred Boyes which ſerue them, moſt of which goe once a yeare to ſearch for Simples on the Mountaines and Valleyes for the compoſing of their Phyſicke: Foure Maſters moſt expert in their Art are Superiour to all thoſe: They call them the Priors. The ſhop of theſe Apothecaries deſerues ſo many men as ſerues this great Prince, it is aboue fifty fathome long, and halfe in breadth: The great Veſſels which doe beautifie it, furniſh it abundantly with all ſorts of Oiles, Sirrops, Ointments, Waters, and other liquors proper for Phyſicke: On the ſide of it are foure goodly Chambers full of diuers ſorts of Drugs. Beſides theſe there are two others ſituate towards the Gardens, where during the Spring which doth enamile the Earth with flowres, and the Summer which doth crowne it with Fruits, they draw the eſſences, and diſtill the Waters which are fit for Phyſicke. But in all theſe Veſſels, amidſt theſe Drugs and diuers Quinteſſences, they find not any remedy which can mortifie the amorous Paſſions of the Prince, wherewith hee is continually afflicted: They deuoure his leiſure, interrupt the exerciſes which are more worthy of his perſon; and deiect him vnder that which hee is, and make him a ſlaue to his ſlaues: for louing diſperately, he liues more in them then in himſelfe.

Nullis amor eſt medicabilis herbis, Ouid. Metamor. l. 1. fab. 9

The end of the firſt Booke.

THE

THE GENERALL HISTORY OF THE *Serrail*, and of the *Grand* SEIGNEVRS *Court.*

The ſecond BOOKE.

CHAP. I.

Of the publique Diuan *in the* Serrail, *where they diſpatch and iudge all Affaires.*

IN the ſecond Court of the *Serrail*, where is a goodly Fountain, couered with the ſhadow of many pleaſing Cypreſſe trees which enuiron it, powres forth a cleere ſtreame, as if it were liquid Chriſtall; is built vpon the left hand, at the end of a long Gallery, a great Hall, where as the *Sultan* cauſeth the *Diuan* to be kept foure dayes in the Weeke; that is to ſay, on Saturday, Sunday, Munday and Tueſday. This word *Diuan* ſignifies a Colledge, whither many

many men repaire: where they diſtribute Iuſtice equally to any that demand it, for what cauſe ſoeuer: And the greateſt benefit they find, is that the parties are admitted to deliuer their owne cauſes, hauing no neceſſitie to conſume their goods and their time, (whereof the loſſe is irreparable) among wrangling Pettifoggers, who enrich themſelues by other mens follies. The Turkes policie giues this eaſe vnto the people, that they will not allow of any: Whoſoeuer hath an action againſt any other, hee brings him to the *Diuan* by the fiſt, and the other dares not refuſe: there by the Iuſtification of their Acts, if they leaue any, or by a ſummary and verball depoſition of two Witneſſes, the cauſe is iudged with great facilitie, and the execution is not difficult: Or if the iudgement be referred after the audience, and committed to ſome one of the Iudges, the importune delayes, and the horrour of wrangling which is practiſed in *France*, being not admitted among the Turkes, hinder not a ſpeedy diſpatch.

Let this be ſpoken without violating the reſpect, which I owe vnto ſuch perſons which relieue the publique by their care in ſuits, of whom I haue no intent to ſpeake in this place.

The Officers which aſſiſt at this *Diuan* are the *Baſha* or *Grand Vizir*, Lieutenant Generall of the whole Empire, who precides: The other *Vizirs* or *Baſha's* accompany him, the two *Beglierbeys*, the one of *Natolia*, and the other of *Romania*, two of the prime Dignities of the Crowne, after the *Grand Vizir*: The two *Cadileſquers* or great Iudges of Armies Superiour to all the *Cadis* or Iudges of the Empire: The three *Teſtardars*, or generall Treaſurers for the ordinary and extraordinary treaſure, who keepe the *Sultans* Cofers, and receiue that great Reuenew which is leuied in his Eſtates: The *Niſſanzi Baſſa* or high Chancellor: The *Netangi*, who is as the Secretary of Eſtate with vs, which ſerues monethly, who ſignes the Commandements, and diſpatches with the Royall Signature: The *Baſſa's* Secretary with a great number of *Iaſtſchi* or Notaries, which are as Regiſters: The *Chaoux Baſsi* who is chiefe of all the *Chaoux* of the Empire, which carries the *Sultans* Commandements both within and without the Eſtate, they goe in Embaſſies, although they be but vild and baſe Meſſengers, and execute the Decrees of the *Baſha's*; is at the doore of this *Diuan* with a great number

ber of his company, to execute that which the *Grand Vizir* ſhall command: Hee carries a Staffe of ſiluer in his hand for the marke of his authoritie. And all theſe men aſwell *Baſſa's* as others of inferiour qualitie, come into this Hall of the *Diuan* by foure of the clocke in the morning, with a commendable diligence, to diſcharge their duties in the adminiſtration of juſtice, vntill twelue.

The places and rankes are obſerued according to the eminencie of their Offices: The *Grand Vizir* ſits firſt in the midſt of two long formes faſtned to the wals, which looke towards the doore, like vnto the Seats of Audience for juſtice in *France*: On his right hand (which is the leſſe honourable in Turkey) the *Baſſa's* ſeate themſelues: The two *Cadileſquers* are on the left; He of *Romania* or *Greece*, as the moſt noble Prouince, precedes him of *Natolia*: At the entry of the *Diuan* on the left hand, are ſet vpon a forme by themſelues the three *Teſtardars*: They haue at their backes all the Notaries or Regiſters, ſitting on the ground with paper and pens in hand, to write what ſhall be commanded. On the other ſide of the Hall oppoſite to the *Teſtardars*, is another forme ſet apart, where the *Netangi* hath alſo a pen in his hand, being enuironed with his Clerkes and Deputies. The parties which demand juſtice, being many in number, are placed in the midſt of the *Diuan*, with ſo great a reſpect and ſilence as they dare not ſpit. This publique Councell is like vnto that of the parties in the *Louure*, with this difference, that in the *Diuan* euery man is admitted for any cauſe whatſoeuer. All theſe Officers being thus placed, the parties plead their owne Cauſes, & they direct their ſpeech to the *Grand Viuir*, who precides in this Councell: The other *Baſſa's* neuer ſpeake: If he doth judge that the buſineſſe propounded ought to be preſently diſpatcht, he then decides the controuerſies betwixt the parties: If it require a longer inquiſition, hee referres the judgement to one of the *Cadileſquers*, if the matter belong to the Ciuill Law: If it concerne the Treaſure or Accompts, a *Teſtardar* is committed; and when there is Queſtion of any falſhood, or the verification of a hand or writing, he deputes a *Netangi*. The

affaires

affaires of greater importance, or differences of conſequence, which concerne ſtrangers, hee reſerues them to his owne judgement.

Theſe imployments detaine them from the breake of day vntill noone: When that comes, one of the Stewards of the *Serrail* appointed for the *Diuan*, preſents himſelfe in the midſt of it, to whom the *Grand Vizir* makes a ſigne to bring Dinner: Then the parties retire, and the *Diuan* is free for the *Baſha's*; the ſeruice is made with that frugality that is fitting for Iudges: For a Table, they bring before the *Grand Vizir* a plaine ſtoole of wood, whereon they ſet a ſiluer Baſon, and ſometimes of Copper blanchi, round in forme, and as big as the bottome of a pipe, vpon the brims thereof they ſet many loaues, in the midſt the meate, which they ſerue one diſh after another; One or two of the *Baſſa's* are called to eate with the chiefe of the Councell; they bring to euery one a Napkin, wherewith they couer their knees: Their meats are Mutton, wild Fowle, Pigeons, & ſomtimes Pullets; the drink is of *Sorbet* after their manner, made of water, the juice of Citrons, and of Sugar, for the *Grand Vizir* alone; the reſt quench their thirſt with faire water: Their fruit is a Tart or ſome Cake, wherewith they end their Dinner, which doth not continue aboue halfe an houre: The like is ordained for the *Cadileſquers*, *Teſtardars*, and all the reſt of the *Diuan*: Their ſlaues dine at the ſame time. The *Baſſa* Captaine of the Sea, is alſo of the number of thoſe which aſſiſt in the *Diuan*, he takes his place in the laſt ranke of all the other *Baſſa's* if hee be not a *Baſſa Vizir*; in that caſe hee mounts higher towards the *Grand Vizir* in the order of his reception.

Dinner being thus ended without pompe, without exceſſe, and without diſſolution, the *Grand Vizir* diſpoſeth of the moſt notable reſolutions which haue beene taken in the *Diuan*, and prepares himſelfe to goe and make report thereof to the *Grand Seigneur*; On Sunday and Tueſday, which are the dayes of *Diuan* for publique affaires, and the Councell of Eſtate. This Prince deſcends to that effect into a Chamber which is neere vnto it: being arriued, he cals his Officers vn-

to

to him one after another. The *Capigilar Agaſſi* carries this command. He holds in his hand a long ſtaffe of ſiluer, like vnto a Beadles Mace: Firſt of all they call the *Cadileſques*, they riſe vp, make a low reuerence to the *Grand Vizir*, and follow this Mace-bearer and the *Chaoux Baſſi*, who is ioyned vnto him with his other ſtaffe of ſiluer: Vnder their conduct they goe before the *Grand Seigneur* into his Chamber, they reuerence him and in a manner adore him: For there is not any Soueraigne Prince vpon the earth, whoſe ſubiects ſtand in more feare, nor yeeld him ſo much reuerence. After this they yeeld him an account of their places, then they retire backwards like men that had conſulted with ſome great Diuinity, and ſo goe to their houſes The Mace-bearers goe to fetch the *Teſtardars*, theſe yeeld the like ſaluration to the *Grand Vizir* that the others had done; they goe before the *Grand Seigneur*, they ſpeake vnto him of his treaſure and of the affaires of their charge; and hauing ſatisfied him, they retire like the reſt, with their heeles firſt. This cuſtome alwayes to turne their face in retiring is not only practiſed with the Prince, but alſo obſerued with the *Baſſa's*, who according to the Lawes of Turkiſh Ciuility, would hold it a contempt, if in parting from them they ſhould turne the backe. After the *Teſtardars*, the Captain of the Sea if he had been in the *Diuan*, goes to relate vnto the *Grand Seigneur*, the eſtate of his Veſſels of Warre, with that of Armes and Munition which are in his Arſenall. The *Aga* or Colonell Generall of the *Ianizaries*, which are the Turkiſh foot, enters not into the *Diuan*, hee remaines in the ſecond gate of the *Serrail*, being ſet vnder a Gallery aſſiſted by the Souldiers: He goes firſt of all to audience to his Maſter, and returnes to his ſeate, vntill all the reſt be retired; for hee goes laſt out of the *Serrail*. The *Vizirs* goe one after one vnto the *Sultan*, and being come into his preſence they fraine themſelues to an incomparable reſpect: They ioyne their hands, and bend downe their heads and eyes to the ground, and ſtand ſilent: For amongſt them only the *Grand Vizir* may ſpeake vnto the Prince; He comes laſt with a graue pace, as the party that beares the burthen of all the affaires which

haue

haue beene treated in the *Diuan*; hee yeelds an accompt vnto his Maſter, who confirmes the judgements, or diſanuls them, as he thinkes good. Moreouer, he leaues him inſtructions in writing, in a Purſe of Crimſon rais'd Veluet, the which hee layes before him with vnſpeakable reuerence and humilitie; then he retires like the reſt, vnleſſe the Emperour ſtayes him longer to informe himſelfe of the eſtate of his moſt important affaires.

Thus the Turkes doe juſtice to men, whereof the quicke expedition might repaire the defects which they meete with, and yet in that place particularly they are reaſonably exact to yeeld vnto euery man that which is due vnto him: The feare of their owne ruine if they had no vertue, were ſufficient to make the ballance euen and ſtraight. For the Turkiſh Princes are accuſtomed to goe by one of their Chambers vnto a Window, only ſhut vp with a Lattice, the which lookes into the *Diuan* directly ouer the head of the *Grand Vizir*: From thence he heares what is ſpoken, and treated; with the complaints of parties, and the Decrees of Iudges; if iniquitie doe sway the minds and mouths of thoſe, to deny vnto the weakeſt the reliefe which juſtice doth owe them, againſt the violent oppreſſions of the Mighty, the puniſhment which hee takes is very exemplary. Doubtleſſe, as the foundations vphold a houſe, ſo juſtice is a ſtrong ſupport vnto an Empire, without the which it cannot long ſubſiſt. Kings, whoſe principall office is to yeeld it vnto men, ought to cheriſh it aboue all things; It doth aduance them aboue other men, and makes them to raigne happily; and without it violence drawes all diſorders in their Eſtates, troubles them, and ruines them in the end: They themſelues without juſtice, are like vnto thoſe bodies which are troubled with the falling ſickneſſe, whom weakneſſe and paine afflicts: This diuine vertue ſhould not only be the ſoule of their Decree, but the ſoule of their ſoule: In juſtice they ſhall poſſeſſe all the other vertues, for it containes them all.

CHAP.

CHAP. II.

Of the Azamoglans, *or Children of the Tribute of baſe condition which ſerue in the* Serrail, *and elſewhere.*

THe Chriſtians labour ſo profitably to inlarge the Turkes Empire, as they not only furniſh them with occaſions, by their wretched diuiſion, but they alſo breed them vp men, which in time are the moſt generous of their troupes, the greateſt in their Court, and the moſt triumphant in Townes & Chriſtian Prouinces.: But in this laſt, force and the conſtraint which theſe *Barbarians* vſe towards them, makes them more excuſable, than when they abandon the reaſon and the intereſts of Chriſtianity, to the blind paſſions of a fatall diſcord: For they ſee come into their houſes, thoroughout all *Greece* or *Morea*, and in the Countrey of *Albania*, a troupe of the *Grand Seigneurs Capigis*, deputed to make the exaction of the richeſt, and the moſt exquiſite Tribute, that can be leuied in a Country, the which is of men, the beſt proportioned, and enricht with the gifts of Nature. There they chooſe the ſoundeſt, the goodlieſt, and the moſt actiue of all their Children, out of euery three one, the which they doe euery third yeere; and hauing drawne together aboue two thouſand, they lead them to *Conſtantinople*. At their arriuall, they attire them all in Robes of Cloth of diuers colours; they giue vnto euery one a yellow Cap of Felt, like vnto a Sugar-loafe. In this Equipage they are led before the *Grand Vizir*, who being accompanied with al the other *Baſſa's* and Miniſters of the *Serrail*, he makes choice of thoſe that are moſt actiue for the warr: Theſe young men are ſet apart, and conducted into the *Serrail* by the *Boſtangibaſſi*, or chiefe of the Gardiners, and a part of them diſtributed where they wanted. Then they circumciſe them: being children of Chriſtians they become yong Turks, and for an inconſtant fortune of the World and of the Court, they loſe the eternall happineſſe of Heauen, in the way where-

of their firſt beliefe had directed them. They cauſe them to learne the Turkiſh Tongue, and if their ſpirits be capable of more, to read and write. But all indifferently are inſtructed to wreſtle, runne, leape, ſhoot, dart an *Azegaye*, and in all other Exercciſes, which are fit for them which will make profeſſion of Armes.

The reſt of this goodly choice of the young Children of the Tribute is in the power of the *Grand Vizir*; Hee doth lodge them, and diſtribute them diuerſly; ſome are ſent into the *Sultans* Gardens and Houſes of Pleaſure; others are put into the Gallions and Veſſels at Sea, which make Voyages for the *Sultana's*; The Patrons charge themſelues, and are bound to reſtore them when they are demanded. They place a good number in Artificers ſhops to learne diuers trades, whereof they may ſerue for a Squadron when they ſhall be *Ianizaries*, and eſpecially in the time of Warre. The *Baſha's* and all the great Men of the Court haue their part; They are deliuered vnto them by their Names, Countries, Markes of their face or elſewhere, and by the colour of their haire; they binde themſelues in writing, which is contained in a Booke for that purpoſe, to the end that if the neceſſitie of the Warre ſhould force the Captaines to fill vp their companies, in the place of thoſe that are dead, they may take theſe to that effect. But moſt commonly they giue the rudeſt and groſſeſt to theſe *Baſha's*; and they imploy them in their Stables, Kitchins, and other baſe Offices of their Houſes. They which remaine of theſe *Azamoglans*, are ſent into diuers Seminaries, vnder the conduct of diuers Eunuches which haue the charge, and take the care to breed them vp, to bee one day capable to beare Armes, and to ſerue in the Warre in qualitie of Ianizaries. Theſe Children thus placed the *Grand Vizir* repreſents them in a Booke to the *Grand Seigneur*. This Prince aſſignes them an entertainment according to his pleaſure, and augments the pay which the great cuſtome doth allow them, which is of foure or fiue *Aſpres* by the day beſides their nouriſhment and apparell: Hee aſſignes the aſſignation with his owne hand, and ſends it by the *Vizir* to the *Teſtardar*, to the end he may

be

be carefull to pay it according to the order: Hee ſees them euery three Moneths, and viſits them one after another, calling them by their names, to know the number of thoſe which are dead, and to ſee how they be fed and gouerned.

But the *Azamoglans* appointed for the ſeruice of the *Serrail*, are imployed about baſe and vile things as the meaneſt of all thoſe which are of the Royall Family: They ſerue for Labourers in their buildings, they imploy them in their Stables, Kitchins, Gardens, to cut wood, and to carry it, to lead Dogges to the field as their Seruants, and to doe whatſoeuer their Superiours command them, whereof ſome haue charge of tens, others of hundreds, and theſe are alſo vnder the authoritie of the *Chicaia*, or Steward of the *Boſtangibaſſi*; the toyle they vndergoe, the paines they take, and the miſeries which they indure make them the moſt patient men in the World, and their Maſters inſtruct them to mortification by moſt rigorous courſes: the leaſt fault is rewarded with fiftie blowes with a Cudgell, the which are ſoundly ſet on. But their baſeneſſe is not without honour nor recompence: There are charges and eminent Offices among them to the which they ſucceed by the order of their antiquity, and their patience may make them hope and aſpire to the place of a ſteward, yea of *Boſtangibaſſi*, to ſhew that there is nothing ſo baſe but long labour and inuincible ſufferance, may aduance in time. For to come vnto the dignity of *Boſtangibaſſi*, is to be familiar with the Prince, to be great in Court, to ſpeake vnto him when hee walkes, to conduct him at Sea, and to gouerne his Brigandine, and to haue an honourable priuiledge to weare a Turbant in the *Serrail*, which is no leſſe than among the great Men of *Spaine* to ſpeake vnto the King with their heads couered.

The Gates of the *Serrail* are the limits of their courſes, they neuer goe forth vpon any occaſion vnleſſe the *Boſtangibaſſi* leads them with him when hee goes out of the Pallace to execute the Princes commandements, and to ruine the fortune of ſome great Man of the Court, as hee did in the yeare 1614. That of *Baſſa Naſſuf*, whom hee cauſed to be ſtrangled in his

Bed; for theſe ſecret Commiſſions are moſt commonly put into his hands: When hee takes what number of *Azamoglans* ſhall be needfull, hee ſlips in amongſt theſe, the children of naturall Turkes at the entreaty of his friends, yet with the conſent of the *Sultan*, and placeth them where they may be aduanced, their Lodgings & abode are about the wals of the *Serrail* towards the Sea, where they dwell in Chambers, they haue their Bathes, their Stoues, and their Kitchins, and liue at their owne will; for they haue their allowance apart: when they haue leiſure, they imploy it in fiſhing, they ſell what they take, and reſerue the gaines to themſelues: They neuer ſee the *Sultan* but when he comes to walke in his Gardens, or goes a hunting, then they follow him, and Queſt in the fields like Spaniels. They doe not ſupply the companies of foote, when there is any want of Ianizaries, out of this number: If they goe out of the *Serrail*, it is to be better bred in other Seminaries, whileſt they are yong: or when they are of riper age, the *Grand Seigneur* giues ſome of them to his Fauourites, whom he ſends out of the *Serrail*, as *Baſſa's* of *Caire*, *Damas*, or ſome other Gouernments of his Empire; they make vſe of theſe *Azamoglans* for their Stewards, Quirries, Treaſurers, and ſuch like Offices in their Family: Moreouer, when the Prince goes a Voyage, or to the Wars, hee leads a great number with him to pitch his Tents, vnlade his ſtuffe, and to doe other manuall workes.

CHAP. III.

Of the Azamoglans, *of better breeding and condition, who in time attaine vnto the Dignities of the Turkiſh Empire.*

VErtue hath this proper to her naturall beauty, to make her ſelfe to be generally eſteemed, and acknowledged euen by moſt barbarous Nations: ſhe doth not only make thoſe ad-

admirable which doe poſſeſſe it, but doth alſo giue the Title of their Nobility to their Poſterity, and makes them commendable. The children that are well borne taken for Tribute from the Chriſtians, make triall thereof in Turkey, whereas the Turkes honour their Birth, and ſeparate them from the reſt, to bee better bred and inſtructed in Exerciſes which make them worthy of the greateſt Officers of the Empire: They teach them the Texts of *Mahomets* Law, the ornament of the Turkiſh Learning, they inſtruct them in armes, and in all things which may adde perfection to men, which are to attend continually neere vnto a great Monarch. They are all Chriſtian ſlaues; but we ſhall ſee in the courſe of their fortune, that their ſlauery is a way, by the which patience doth lead them to the liberty to command Prouinces, or whole Realmes: and their condition doth teach vs, that it is a happy infelicitie, and an vnfortunate happineſſe.

The *Capiaga* or great Chamberlaine of the *Serrail*, brings ſome into their number, borne of naturall Turkes, commendable for their good diſpoſitions, yet ſeldome and with the Princes leaue. For the cuſtome of the Empire in its moſt ancient Conſtitutions requires that ſuch Children ſhould be Chriſtians Renegadoes, the nobleſt and moſt ciuill that can be found. So when the aduantages of the Warre, giue vnto the Turkiſh Armies victories againſt Chriſtians, or the taking of their Townes, and they find therein young children to the age of twelue or thirteene yeares, the *Baſſa's* reſerue them for the ſeruice of the *Grand Seigneur*. For the Turkes hold an opinion, that the Nobility of bloud makes ſpirits generous and inclinable to vertue; eſpecially when the care of a good education doth poliſh and make perfect the gifts of Birth, as they doe in the *Serrail* with theſe young men. The Diſcipline, which they cauſe to obſerue is, ſo rigorous, as whoſoeuer performes it in all points, becomes the moſt modeſt, the moſt patient, and the moſt mortified man liuing. The Maſters which haue charge of their perſons, are white Eunuches, ſeuere, froward, fantaſtique, and ſuſpicious, as moſt of your gelded men be; They neuer ſpeake vnto them but in choller, and ſpare not

their

their Baſtinadoes, whereof they are very charitable; they make them watch and indure all paines; ſo as many of theſe young men, when they come to the age of twenty yeeres, they ſeeke all meanes to flie this ſeuerity: And although they know that they are in the courſe of a great fortune; yet they had rather get out of the *Serrail*, with the ſimple qualitie of *Spahi* or *Mutaferaga*, which is like vnto our Men at Armes or light horſe, than to ſuffer any longer the rigours of this Diſcipline. Their number is not certaine, the *Serrail* receiues as many as they ſend; but vſually they are about three hundred. The order and method wherewith they breed them vp, doth teſtifie that the Turkes haue retained nothing of barbarous but the name, and haue ſent vs the effect.

Oda. They call the formes where they inſtruct them *Oda*; this word ſignifies a Chamber: They ordaine foure, by the which theſe young men muſt paſſe, before they attaine to Offices, whereunto the capacity which they learne doth aduance them. In the firſt are placed all thoſe of this condition, which enter into the *Serrail* at a childiſh age: There they circumciſe them if they were not before; being made Turkes, they teach for their firſt Leſſon Silence, and the Countenance they muſt carry for a marke of their Seruitude, and withall a ſingular Reuerence towards the *Sultan*, which is when they are neere him to hold downe their Head and Eyes, and to haue their Hands joyned, or their Armes croſt. For moſt of thoſe which ſerue the perſon of the *Othoman* Prince, neuer ſpeake vnto him, nor looke him in the face. At their comming into the *Serrail* the Prince ſees them, cauſeth them to be enrolled in a Regiſter, by their names and Countries, and commands the *Teſtardar* to be exact in the preſent payment of the Money which is appointed for their entertainment. A white Eunuch ouer-ſeer of all the other Eunuches which teach them, as it were the Principall of a Colledge, takes alſo care to ſee them well inſtructed. After the firſt Precepts they teach them to read and write, and aboue all to pray after the Turkiſh manner, and the worſhip of their Religion, with an incredible care, for the ſpace of ſix or ſeuen yeeres, which is the time they remaine in this *Oda*.

After

After this long terme they passe vnto the second *Oda*: where more vnderstanding Masters than the first, teach them the *Persian*, *Arabian*, and *Tartar* Languages, and practise them in reading all sorts of written Bookes (for the Turkes vse no other.) Moreouer to speake Turkish elegantly, the which they may doe by the knowledge of those three Tongues, whereof the Turkish Language seemes to be composed. For to heare them speake they do easily discerne the difference there is betwixt them and those which are not bred vp in like manner. They adde to these exercises of the mind, those of the Body: In this *Oda* they teach them to handle the Sword or Semiter, to shoot, to cast a Battle-axe, to dart a Iauelin or Azagaye, and to runne lightly; all this is done in places separated from the *Oda*, at certaine houres appointed with great attention, where the Eunuches spare not their Cudgels, but beat them soundly for the least fault. They continue six yeares in these Exercises, after which they are Men and fit for all paine and labour. 2. *Oda.*

Then they come vnto the third *Oda*, where they doe not forget what they had learned before, but practise it still; and moreouer they learne to be good Horsemen, and to vault with disposition, to be the more fit and actiue for the Warre: Euery one according to his inclination doth likewise learne an occupation, to serue the Princes person; one to make Turbants, another to shaue Haire, to cut his Nailes, to wash him in the Bath, to make cleane and fold his Clothes handsomely; some to lead Dogs to the Wood, others to be skilfull in Hawks and Hawking, to serue for Stewards or Queries, to be imployed in the Chamber, and to other Offices necessary for the seruice of great Princes, wherein they grow to that perfection in the space of fiue yeeres as they are able to instruct others: Whilest they are in this third *Oda*, they may not see any one abroad but with great difficulty, and in the presence of an Eunuch; all conuersation with others is prohibited, but with those of their *Oda*: But they must doe it with all modesty and honesty: For if the Eunuch who is their Superiour, shall enter into the least suspition of the contrary, they shall be assured. 3. *Oda.*

ſured to be ſoundly beaten, either vpon the ſoles of their feet or vpon the backe after the Turkiſh manner, ſo as many times they leaue them for dead. They ſleepe in long Roomes which may containe fifty little Beds made only of Mattereſſe: They lie in their clothes, in the night time they haue many lights burning, their Eunnches ſleepe among them, betwixt euery ten Beds lies an Eunuch, to keep them in awe: Day and night their Maſters examine them, to ſee if they be firme and conſtant in the beliefe of the Alcoran: For being ready to paſſe to the fourth *Oda*, and from thence to the greateſt Offices of the Empire; if they had in their ſoules any loue of their firſt beliefe, they might procure ſome great prejudice to the Turkes eſtate. Hauing imployed all care, and finding them truly *Mahometans*, they conduct them to the fourth *Oda*.

Oda. At their entry into it, they enter their names and Countries again into another Booke, for all paſſe not into this laſt place of their continuall trauels: But thoſe only which haue finiſhed their time in the other forme, and by their diligence haue made themſelues capable to ſerue the Prince and State profitably: As labour and reſt touch one another, ſo the end of one is the ſweet beginning of the other; Theſe men finde it in this *Oda*, their Penſion is augmented; inſteed of cloth wherewith they were formerly attired, the *Sultan* giues them Robes of Silke and Cloth of Gold: They haue liberty to conuerſe, with the greateſt men of the *Serrail* and with the *Baſſa's*, who ſeeing them entring into great places, adore the Sun riſing of their Fortunes, make them great Preſents, and ſeeke to winne their friendſhip by rich gifts. Beſides theſe pleaſing ſignes of a new happineſſe, whereas they were before all ſhauen, they ſuffer their haire to grow vpon their Temples, to couer their Eares, an aſſured ſigne, that they ſhall be ſpeedily of the Royall Chamber, they follow the *Grand Seigneur* in all his walkes (where hee is without women) and out of their number he takes the moſt familiar Officers of his perſon, and of his Fauourites.

As the *Scchletar Aga*, who carries his Sword.

The *Chioda Aga*, which is he that carries the Roiall Robe, *called Chamberluc*.

The

The *Rechioptar*, or *Rakduntar*, hee which goes at his Stirrop, when he is on horſebacke, or his chiefe Footman.

The *Materagi Aga*, hee which carries a Veſſell of Gold full of water when the *Sultan* marches.

The *Tubenter Aga*, hee which doth garniſh and carry his Turbant.

The *Chiamaci Aga*, hee that doth waſh his Linnen, or his chiefe Landrer.

The *Camedir Baſſi*, or great Maſter.

The *Chilargi Baſſi*, or chiefe Butler.

The *Dogangi Baſsi*, or Maſter Faulconer.

The *Sarrigi Baſsi*, or chiefe Cutler.

The *Nunaſinngi Baſsi*, or chiefe Comptroller of the Treaſure.

The *Turmachi Baſsi*, or *Firnaagi Aga*, he that pares his Nailes.

The *Berber Baſsi*, or chiefe Barber.

The *Amangi Baſsi*, he that waſhes him in the Bath.

The *Teſkelegi Baſsi*, the great Secretary, or firſt Secretary of State.

All which are the moſt ancient of the fourth *Oda*, and ſtand before the Prince when hee comes out of his Chamber, with that reſpect and reuerence which they learned in their youth in the firſt *Oda*; which is to bee ſilent, to hold their heads downe, and with their eyes fixed vpon the ground, for they neuer ſpeake, nor looke their Maſter in the face; If he commands them any thing, it is by ſignes after the manner of dumbe men, and they doe execute it ſpeedily, they carry his meat, which they receiue at the Court gate from the Stewards hands who is without, and they deliuer it from one to another, vntill it comes to the Grand Maſter, who ſets it before the *Grand Seigneur*. This Prince is much pleaſed with the mute conuerſation of ſuch men, who dare not entertaine him but by ſignes: hee cauſeth them to ride, and to practize running and leaping, he cauſeth them many times to caſt a barre of Iron, and to make ſuch like proofes of their force and actiuity. Hee fauours them with many Preſents, as Robes of

Cloth of Gold, Swords enricht with precious ſtones, Purſes full of Sultanins, and many other things of value. Moreouer to the end that his *Agalaris* may gather the more money, to ſupply the expences of their Equipage, when they ſhall goe out of the *Serrail* with the Titles of Gouernours of Prouinces, hee giues them diſpatches for Embaſſies: Theſe men ſell them to the *Chaoux*, or bargaine with them for a Moietie or more, of the preſent which they ſhal receiue from the Prince, to whom they are ſent, the which is of no ſmall importance: For the Princes which hold and depend of the *Othoman*, when he confirmes them in their Dignities, and ſends them the markes thereof, by a gilt Staffe, a Throne, or a Crowne, they are bound to giue to him that is ſent a Preſent of that value which is ſet downe in the great cuſtome of the Empire, the which doth taxe euery one to a certaine ſumme: And of this number is the *Vallachian*, the *Moldauian*, the *Tranſiluanian*, the *Tartar*, and many other Vaſſalls, and Tributaries of the *Othoman* Crowne. This Preſent is diuided betwixt the *Chaoux*, who receiues it, and the *Agalari* who gaue him, or rather ſold him the Commiſſion: Thus they enrich themſelues, and make a ſtocke to furniſh themſelues vpon the firſt occaſion, the which preſenting it ſelfe by the death of ſome *Baſſa*, they are made either Captaine of the Sea, or *Baſſa* of *Caire* or *Damas*, or elſewhere. Beſides theſe great and glorious Dignities, the *Grand Seigneur* doth honour them ſometimes with the quality of *Muſaip*, that is to ſay, hee that may ſpeake vnto the Prince, and goe to him in priuate: The which the Turkes eſteeme aboue any thing in the Empire, the which the *Othoman* Monarches doe for a double intent, both to gratifie thoſe whom they loue, and to haue men among the greateſt of the Court, to enforme him of the *Baſſa's* actions, and to diſcouer their Enterprizes againſt the good of the Eſtate and the Princes perſon. But all the *Agalaris* are not ſo bountifully aduanced. Thoſe whom the *Sultan* will ſend out of his *Serrail*, with meaner dignities, he makes them *Aga* of the Ianizaries, *Spahilar Agaſsi* who is Captaine of the *Spahis*, or at the leaſt *Capigi Baſsi* who is chiefe of the Porters.

When

When they goe out of the Royall Pallace, by any great or meane dignity, they carry with them all the wealth they haue gathered together. Many young men whom a deſire of libertie, and a curioſitie to ſee the World, rather than any care to aduance themſelues, hath made them abandon the exerciſes of the *Oda*, and their importunities haue forced the Prince to diſmiſſe them, goe forth with the reſt without any qualitie or office, and with little entertainment by the day: But when as he that is aduanced to the quality of a *Baſſa*, and Gouernour of ſome remote Prouince, is ready to goe out of the *Serrail*, the *Grand Vizir* ſends to receiue him at the Gate, by his *Chiaia*, who is a Steward or Ouer-ſeer of his houſe, with a troup of Horſe to doe him honour, and cauſeth him to be conducted to his Pallace, receiues him with all curteſie, giues him many Preſents, and doth accommodate him with lodgings for three or foure dayes, vntill his owne be prouided in the Citie: After that he hath giuen order, he ſettles his Family, and giues the chiefe places, to ſuch as came out of the *Serrail* with him, he ſtayes ſometime in *Conſtantinople*, vntill his haire be growne, for he was ſhauen at his comming forth, and likewiſe to receiue the Preſents which the *Sultana's* ſend him, as goodly Linnen and rich Workes: And thoſe which the *Baſſa's* preſent him, as Tapeſtries, Horſes, Robes of Cloth of Gold, and all ſorts of moueables neceſſary for a man of his condition: He may be at that time about forty yeares old, hauing conſumed the beſt of his dayes, in the expectance of this fortune. They of the other *Oda's* ſucceed him by the order of their reception, the which is exactly obſerued in the *Serrail*, and fauour cannot depriue any man, if he hath not cõmitted ſome notable fault in the royall Pallace: ſo as they of the third *Oda* do partly know by the ſucceſſion what ſhall become of them, and wiſh daily, that it would pleaſe the *Sultan*, to ſend ſome of his *Agalaris* to Offices abroad, to the end they may make place for them.

This new Gouernour parts not from the Court to goe vnto his charge, before hee hath giuen thankes to the *Capiaga* for the care which hee hath contributed to his ad-

uancement, terming himſelfe obliged vnto him, and that he would depend of him for a perpetuall acknowledgement of his fauours, intreating him to hold him in his protection, neere vnto the Princes perſon, vpon all accidents that might happen. He makes this Complement in the *Serrail*, without the Gate of the *Sultans* Quarter; for being once forth hee enters no more, vnleſſe the Prince calls for him, to treate with him, concerning the affaires of his charge. Such is their fortune, which haue ſuffered their actions to be gouerned by patience, and haue laboured to make themſelues capable to ſerue. But ſuch is the choice which the *Othoman* Monarch makes of men, bred and ſeuerely inſtructed in their profeſſion about their perſons, to be in time the greateſt Officers of their Empire, where they neuer aduance to ſuch Dignities, vncapable men, who in the whole courſe of their liues, haue not learned any thing but to play at Tennice, to caſt the Dice, to ſpeake brutiſhly, and to practize all ſorts of vices. Wherefore we muſt not wonder if the Turkes Eſtate proſpers, ſeeing that amidſt a great number of young men, they can make choice of the beſt Wits, to be bred vp with care vnder good Diſcipline, which makes them honeſt men, and addes to the gifts of a happy birth the perfections of Arte. Nature muſt of neceſſitie ſerue for the ground-worke, to make great Men; Hee that is borne a Foole will be euer ſo. I haue ſeene them make choice of the beſt Wits, to ſupply their Religious Houſes: So they haue alwayes amongſt them moſt Learned and moſt rare Men; and as long as they ſhall follow this courſe, they ſhall make themſelues neceſſarie, commendable, and admirable: Without a naturall diſpoſition, they may well ſowe, but they ſhall neuer reape, and no man euer made a good Sparrow-hawke of a Buzzard.

CHAP.

CHAP. IV.

Of the foure White Eunuches, the chiefe Men of the Serrail, *and of ſome other Eunuches.*

WE haue ſaid elſewhere that the womens *Serrail* hath no other Guard but blacke Eunuches, which are ſent young to the Court by the *Baſha's* of *Caire*, to be bred vp to that place. The *Sultans Serrail* receiues none but white, the which are choſen in their infancie, out of that pleaſing troupe of children well borne, which are taken for Tribute from the Chriſtians, whoſe fortune the precedent Chapter doth deſcribe. They are cut or mutilated with their owne conſent, and not by force, the which would indanger their liues: The promiſes of the greateſt Offices in Court, and the hope one day to enjoy Dignities whereunto they ſee ſuch men aduanced, ouer-ſwayes their will, to ſuffer themſelues to bee cut, the promiſes are true, for in time they attaine to the greatneſſe of Turkey. But the principall of theſe Eunuches, and the moſt ancient among them, which are about the Princes perſon, the firſt and moſt powerfull Heads of the *Serrail*, are the foure which follow.

The firſt is the *Capiaga*, great Chamberlaine of the Empire, in moſt authority in the *Serrail*; as he who may ſpeake vnto the *Grand Seigneur*, when he thinkes good; he doth alwayes aſſiſt neere vnto his perſon, whereſoeuer he goes, whether he goe out of his Royall Pallace, or enters into that of his women, he followes him vnto the doore, where he leaues men to aduertiſe him in his Chamber when the *Sultan* retires. Embaſſies, Packets of Importance, Inſtructions of Eſtate, and all great Affaires paſſe thorough his hands, to come vnto the Prince which make him neceſſary to all others, and gets him as many rich Preſents, and as much money as he can well deſire. This without compariſon is more beneficiall vnto him, than the entertainment he hath in the *Serrail*, the which is regulated.

gulated at ten Sultanins by the day, which make foure pounds of our ſterling Money, many Robes of Silke and Cloth of Gold, with ſuch moueables as he deſires. Moreouer, his Table is furniſhed at his Maſters charge, and at the ſame time that his is. Hee carries a Turbant in the *Serrail*, and goes on horſebacke where he pleaſeth.

The ſecond is the *Chaſnadar Baſſi*, or the Treaſurer of the Princes ſecret treaſure; hee hath one key and the *Grand Seigneur* another, who doth alſo ſet his Seale vnto it. He hath care to lay vp the gold and ſiluer which comes from Egypt, keepes an accompt of it, and enters alone into this Treaſure with the *Sultan*, hee aduiſeth him for the gathering together of money, and entertaines him with a ſubject which was neuer diſpleaſing to Prince: The importance and neceſſity of his charge, make him to be much eſteemed: For gold being the delights of men, whoſoeuer hath the ouer-ſight, makes himſelfe both powerfull and neceſſary among them: Moreouer, he hath the keeping of all the Iewels of the Crowne, and likewiſe of thoſe which they preſent daily vnto the *Sultan*; hee gluts his eyes with the luſtre of the goodlieſt Pearles, and the richeſt Diamonds that the Eaſt doth produce: Thoſe which his Maſter giues, and wherewith hee doth adorne himſelfe on a day of pompe, paſſe thorough his hands. Hee liues in the midſt of the Treaſures of the *Serrail*, with hope to ſucceed to the place of *Capiaga*, if death forceth the other to abandon it.

The third hath the charge of *Chilergi Baſſi*, that is to ſay, great Diſpencer. He is, as with vs, the Maſter of the Kings Wardrobe; by his place he hath a care of the *Sultans* Apparell, and of other things which belong vnto his perſon. Moreouer, the pieces of Cloth of Gold, which they ſend for Preſents, the exquiſite Furres, the rich Swords, the Plumes of Feathers, and ſuch like which they giue vnto the Prince, and thoſe which hee himſelfe giues, are vnder his cuſtody. Hee keepes a particular accompt, to the end they may ſee the price of that, which enters into this ſtately Wardrobe for Preſents, and the value of that which goes forth in the ſame qualitie: This exerciſe keepes him alwayes in breath; for the cuſtome

of

of Turkey, (well practiſed in the *Serrail*) being to giue and to receiue, doth furniſh him with imployment enough to paſſe the houres of the day farre from idleneſſe. He hath vnder him to aſſiſt him in this painfull labour a great number of Eunuches. The diligence which he muſt ſhew herein, bindes him to remayne in a manner continually within the *Serrail*, his entertainments are his Table, many Robes of Cloth of Gold, a thouſand Aſpres by the day, or eight Sultanins, with many rich Preſents. But the fauour wherewith his Maſter doth honour him, makes the greateſt artiele of his Reuenew: he hopes by the meanes hereof to enter into the place of *Chaſnadar Baſſi*, when it ſhall be void. He carries (for a marke of the honour which he enjoyes) a Turbant in the *Serrail*, and rides within it, aſwell as the two former, and he that followes; for theſe foure Eunuches haue this prerogatiue aboue the other Officers of the *Othoman* Monarch, reſiding in the *Serrail*.

The fourth is alſo an old pale withered Eunuch, aſwell by the courſe of his yeares, as the want of that which they haue cut away, who enjoyes the Office of *Sarai Agaſſi*, which in Turkey is like vnto the Captaine of the Caſtle of the *Louure* in *France*, but with more luſtre and authority, and ſo he hath more labour and care: For being to look vnto the whole *Serrail*, the ordinary Manſion of the *Othoman* Monarches, hee muſt performe his charge ſo exactly, as ſuch Princes will be ſerued; he doth often viſit all the Quarters and Chambers of this ſtately Pallace, to ſee in what eſtate they are, and hath a care to ſee the meaneſt Officers doe their duties, (which is more then with vs, to adde vnto the charge of the Royall Pallace the Office of a Maſter of the Houſhold) that the *Serrail* be furniſhed with all things that are vſually needfull, hee remaines within it in the *Sultans* abſence, to maintaine order, and to ſee that this royall Lodging be alwayes in good eſtate. He hath the ſame entertainment with the *Chilergi Baſsi*, and hopes if his yeares deceiue him not, to ſucceed in his place: For the order of the *Serrail*, doth not ſuffer ſuffer them to flie vnto great Offices, but it will haue them mount by degrees.

You

You ſhall not ſee men there, grow vp in one night like vnto Muſhrums or Toad-ſtooles; long attendance, and long ſeruices aduance them to the places which they deſerue. Thus the *Shaſnadar Baſsi* aſpires to that of *Capiaga*, the *Chilergi Baſſi* to that of *Shaſnadar Baſsi*, and this laſt to his. Theſe foure Eunuches attend vſually in the Princes preſence, only the *Capiaga* may ſpeake vnto him, and not the reſt, vnleſſe the Prince doth queſtion them about their Offices. Beſides theſe Honours and Offices of the *Serrail*, the Prince doth ſometimes honour them with the quality of *Baſſa*, and Gouernour of a Realme, as of *Egypt*, *Damas*, or elſe-where: They alſo attaine vnto the place of *Grand Vizir*, which is the firſt of the Empire, and by the authority thereof lead Armies into Prouinces, where they goe to make warre. The which gaue occaſion to a generous Gouernour of a place belonging to the Chriſtians in *Hungarie*, to anſwere an Eunuch, Generall of an Army, who had ſummond him to yeeld, that the practice of women was to ſewe and ſpinne, and not to take Townes. The *Grand Seigneur* aduanceth them in this manner to great places without the *Serrail* to a double end; the one to acknowledge their long ſeruices, the other to haue their places, wherwith to aduance other Eunuches, who during their long ſeruices haue attended, that they ſhould either die or be ſent *Baſha's* into ſome remote Prouinces. For the *Serrail* doth nouriſh many Eunuches vnder the ſweetneſſe of theſe hopes; They may be about two hundred of all Ages.

Such as cannot be aduanced by order of antiquity to theſe eminent places in the Royall Pallace, are notwithſtanding imployed in things of leſſe quality; ſome keepe in diſtinct places, as Cloſets or Cabinets, thoſe exquiſite things that are giuen as Preſents to the Prince, as great pieces of Ambergreece, which the *Baſſa* of *Morea* recouers in his Gouernment, and ſends to the *Serrail*, many Cods of Muſque, great Veſſels full of excellent Treacle of *Venice*, ſoueraigne Methridate, Balme of *Caire*, *Terra Sigilata*, Bolearmoniacke, Bezar-ſtones, Veſſels of *Agath*, Turquoiſes, Iaſper, Chryſtall, and other things of price, which they preſerue carefully and

and neatly for the Princes perſon, others haue a care of rare Furres, the vſe whereof ſerues for his health, with a thouſand other Rarities which they bring from the *Indies*. Beſides all this there is employment in the *Serrail* for many other Eunuches, which keepe one place, whither they carry all the rich moueables confiſcated, of the great men of the Court, who haue beene executed for the enormity of their crimes, or by the ſiniſter inuentions of Enuie; and likewiſe of other perſons which die rich, for being all ſlaues their goods belong vnto the Prince. Thoſe Eunuches receiue theſe goodly moueables, and giue aduice vnto the *Sultan* who goes to ſee them; and makes choice of what doth like him: the reſt is ſet to ſale in the *Serrail*, only to the Officers thereof, and if there remaine any thing vnbought, it is ſent to the publique Market of the City, and ſold to them that will: The Money that is raiſed is deliuered into the hands of the *Chaſnadar Baſsi*, who puts it into the ſecret Treaſure. Some other Eunuches haue for their imployment the charge of other *Serrails* and Seminaries, where the Prince doth cauſe the youth to be inſtructed at his Charge, as in royall Colledges, both at *Conſtantinople*, *Andrinopolis*, *Burſia* and elſewhere. Thus by the wiſe Policy of the *Serrail* they which ſerue are aduanced, for an example to the younger ſort to flie idleneſſe, and aſſurance that their continuall labour, ſhall be one day crowned with an honourable and profitable recompence.

CHAP. V.

[*Of many other Officers ſeruing in the* Serrail, *and the* Sultans *Perſon, and of the number of Men which ſerue in this Palace.*

BEſides theſe Eunuches aduanced to great Offices, and thoſe which are vnder them, there is a certaine number of other men, which do vſually ſerue the *Sultans* perſon: Some are Groomes of his Chamber, others in a more eminent Dig-

nitie: all ordred by thirties, as thirty for his Shirt, thirty for his Waſtcoat, thirty for his little Caſſocke, which the Turkes weare vnder their Robes, thirty for his Furres, thirty for his Turbant, thirty for his Girdle, thirty for his Breeches, thirty for his Stockings, thirty for his Shooes, thirty to make his Bed, thirty to dreſſe vp his Chamber, and thirty to order and diſpoſe of the Moueables, thirty for his Armes, as his Bow, Arrowes, and Semiter, thirty for his Scepter, thirty for his Imperiall Crowne, thirty for his rich Hangings, and as many for his Cuſhions; not that they ſerue all at one inſtant, but by order from time to time.

They which ſerue for his Mouth, are many in number, gouerned by foure principall Officers ſubordinate one vnto another: The firſt is the *Argibaſsi*, who hath a care that euery man doe his dutie. The ſecond is the *Mimmute Pagi*, who doth furniſh the money daily, that is neceſſary for the expences. His place doth giue him a priuiledge to ſpeake often vnto the Prince, to learne from him what he deſires to eat. He hath like vnto the former foure Sultanins by the day, his Table and two Robes yearely, the one of Silke, the other of Cloth of Gold. The third is the *Checaya*, an Office like vnto the Comptroller Generall of the Kings Houſe in *France*, he is in a manner equall in authority to the Maſter of the Houſhold, he reconciles the Quarrels, which Enuy or Pride do breed among the Officers. He hath foure Sultanins a day, and yearely two Robes of Silke and Cloth of Gold. The fourth is the *Mutpariazigi*, which is as a Clarke of the Office; All theſe men imploy their cares, and the authoritie of their places in the Princes Kitchin. Without there ſerue many *Sahangylers*, as Stewards, or rather Gentlemen ſeruants, which carrie the meate; They are neere fifteene hundred men, which ſerue at diuers times in diuers troupes.

The number of other inferiour Officers in the *Serrail* ſhewes that this ſtately Pallace is of great expences, and that the Prince which liues there is powerfull and magnificent. The *Baltagis* which fetch wood for the Bake-houſe and for other firing, are aboue two hundred; The *Boſtangies* or Gardiners, are

are eight or nine hundred, ſo vaſt and of great entertainment, are the Gardens where this great Monarch doth walke. The Purueyours only for wilde Fowle or Poulterie, are fiue hundred, the Groomes of the Stable eight hundred, and the other men of the like condition increaſe the number of the inferiour Officers of the Turkiſh Emperours houſe: So as they doe number within the *Serrail*, thirteene or fourteene thouſand Mouthes, which are daily fed at the *Sultans* charge, comprehending the Quarter of the Women.

CHAP. VI.

Of the ordinary Victualls of the Serrail, *and of the Prouiſions thereof for the nouriſhment of the Prince, and of thoſe which ſerue there.*

AN order being ſo judiciouſly eſtabliſhed in the *Serrail*, and ſo exactly obſerued, it hath not forgotten the neceſſarie prouiſion of victuals: They are brought and preſerued with admirable husbandrie, contrarie to the ordinarie confuſion of Princes Houſes. Firſt, the Corne is gathered for the *Sultans* mouth, for the *Sultana's*, the great *Baſſa's* and the *Mufti*, (for all of them haue their part) in the Territory of *Burſia*, a Towne in *Bithynia*, where growes the pureſt and beſt of all the Eaſterne parts: They retaine for the *Serrail* eight or nine thouſand *Quilots*, euery *Quilot* is two Buſhels of *Paris* meaſure: The Mils erected to that end in *Conſtantinople* grind it, the great Ouens of the *Serrail* bake it into bread, and this goodly order diſtributes it by rule, as to the *Sultana's* twentie Loaues a day, to the *Baſſa's* ten, to the *Mufti* eight, and to other inferiour perſons much leſſe, and to ſome but one. This diſtribution is contained in a Book, which the chiefe Baker keepes, to cauſe it to be obſerued. The Corne which is appointed for the great number of men, which ſerue in the *Serrail*, is gathered in *Grecia*, and brought to *Conſtantinople*, to the quantitie of fortie thouſand *Quilots*, and

diſtributed with the like order to thoſe for whom it is ordained. For there they feed men with neceſſarie ſobrietie, to make them labour ſeriouſly in any buſineſſe whatſoeuer.

The Victuals, be it for the Annuall prouiſions, or for the ordinarie of the day, are brought and diſtributed with the like order: About the end of Autumne, the *Grand Vizir* appoints certaine dayes to ſee the *Paſtromanis* made, for the Kitchins of the *Sultan*, and of the *Sultana's*; They are made with the fleſh of Cowes that are with Calfe, that they may be the more tender, they ſalt them as they doe Stags or Hogs in Chriſtendome; about that time they kill to the number of foure thouſand. The *Serrail* eſteemes this kind of meat, among the delicacies of their Feaſts, and the Turkiſh Families if they haue any conuenient meanes make likewiſe their prouiſion: this great ſtore of fleſh is for the whole yeere. But the Purueyours doe furniſh the *Serrail* daily with two hundred Sheepe, a hundred Lambes, or a hundred Kids, in their ſeaſon, fortie Calues, fortie Geeſe, or Goſlings, a hundred couple of Wild-fowle, a hundred couple of Hennes, a hundred paire of Pigeons, with ſome other ſmall Birds which the Poulterers bring. There comes no fiſh into the *Serrail*, but to pleaſe the appetite of ſome of the *Agalaris* who deſire to eate it; then they cauſe it to be taken on that ſide of the Pallace which lookes towards the Sea, the which doth abundantly furniſh all ſorts of fiſh.

The excellent Oiles which the *Sultans* Kitchin doth vſe, comes moſt commonly from *Coron* and *Modon*, in *Grecia*, a plentifull ſoile for Oliue-trees. *Candie* only doth furniſh that which is imployed for the Princes ſeruice: for beſides the delicate bountie of this liquour, it is without any ill ſent, the which growing old in others makes them vnpleaſing. They haue great prouiſion of Butter in the *Serrail*, the which is brought from *Moldauia*, and other places thereabouts; It comes downe by the blacke Sea in great quantitie but ſalted, the Turkes doe not ſeeke after freſh Butter; either for that they know not the quality, or neglect it: Milke is little in vſe among them; that which is brought to *Conſtantinople*, is only

ly bought by the Chriſtians or Iewes; If the Turkes make vſe of it, it is after it is ſowre, for then they ſay it doth quench their thirſt.

Other prouiſions of Victuals are drawne from thoſe Prouinces where they moſt abound, and are beſt. The Gallions make two Voyages yearely to *Alexandria*, to fraught themſelues with Pulſes, Sugars, and Spices, as much as ſhall bee needfull for the *Serrail*, and the chiefe *Baſſa's* of the Port; yet the Turkes vſe not much Spices, leſt it ſhould prouoke them to drinke wine, ſo expreſly defended by their Law. *Egypt* doth furniſh Dates, and the beſt Prunes that come into the *Serrail*. Apples which are the chiefe delights in their Turkiſh Feaſts, and whereof they make a plentifull prouiſion, are gathered in *Vallachia*, *Tranſiluania*, and *Moldauia*, and brought vnto the *Serrail* in great abundance: Thoſe which they ſerue vnto the *Sultan*, are for their delicate ſweetneſſe bought in *Candy*. *Italy* doth alſo contribute to the Prouiſions of this great *Serrail*; the Bailiffe of *Venice*, reſiding at the Port, cauſeth a great quantity of Parmaſant Cheeſe to bee brought for the *Grand Seigneur*, his *Sultana's* and *Baſha's*: they are pleaſed in the taſte, and the Feaſt would not be acceptable if this meate were wanting.

All theſe things concerne the food, for their drinke they make a liquour in the *Serrail*, called *Sorbet*, compoſed of the iuice of Citrons, Sugar, and Water; and ſometimes they adde Ambergreece, moſt excellent to drinke; ſo it is only reſerued for the *Sultan* and his women: The greateſt men of this Imperiall Pallace make for themſelues, as the foure principall Eunuches, of whom wee haue ſpoken, and ſome few others: The Ice refreſhing it in Summer makes it more delightfull; They make their prouiſion of Ice from the Mountaines about *Conſtantinople*, they bring ſuch great ſtore, as the charges (before it be put into thoſe places where they keepe it) comes to twenty thouſand Sultanins, or eight thouſand pounds ſterling. The reſt of the Royall Family quench their thirſt at thoſe goodly Fountaines, which powre forth delicate water abundantly for the whole *Serrail*: Wine enters not into it without

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violating the Law of the Alcoran, which hath ſo ſeuerely forbidden it; and whereof the wiſeſt of the Turkes deteſt the vſe; they call it the Spurre of Senſualitie, and the Tombe of Reaſon.

The Wood which ſerues for their Kitchin, is ſupplied with the like abundance; they meaſure the quantity by the weight, for ſo they ſell it in *Conſtantinople*, aſwell as in ſome Prouinces of *France*, and particularly in *Landguedoc*: They cut it in the *Grand Seigneurs* Forreſts, and this prouiſion coſts him leaſt of all thoſe that enter into his Pallace. Thirty great Caramonſailes, choſen among an infinite number of his Ships take it in, and ſayling by the channell of the blacke Sea, deliuer it into the *Serrail*; his ſlaues haue cut it downe, ſparing good ſummes of money to the *Chaſna* or Treaſure without, whereunto the charges would amount, both for the cutting and carriage.

But if the victuals of the *Serrail* be furniſhed in abundance and excellencie, the Kitchins which imploy them are ſupplyed with the goodlieſt Implements, which can be ſeene in a Soueraigne Princes houſe. Moſt part of the greater Veſſels are of Braſſe, kept ſo neat and cleane, as the very ſight of them will giue content and amazement; the other Implements which are of Copper blancht, are ſo great in number as they cannot well be numbred. The loſſe which happens many times is not ſmall; the foure dayes of *Diuan*, many ſtrangers eate in the *Serrail*, and they which haue learned to furniſh themſelues at anothers coſt, take occaſion to practize their Trade, and to take it where they can find it, and ſteale ſo great a quantity of Veſſels, as the great *Teſtardar* hath ſometimes beene of opinion (to auoid this great loſſe) to make them of Siluer, and to commit the cuſtodie therof to ſome Officer who might anſwere for them; but the conſideration of the great charge, and the feare of an irreparable loſſe which might befall them, hath alwayes diuerted him.

Such are the victuals and other prouiſions, which doe furniſh the Pallace of the *Grand Seigneur* of Turkey: If the Reader finds the relation of the Kitchin tedious, which ſerues for the

the ſubject of theſe lines, let him conſider that without this Chapter, the others which compoſe this Hiſtory could not be. For this wanting victuals to ſupply the *Othoman* Court, the glory and luſtre of his great *Serrail* could not be without them, nor be able to furniſh matter for this worke. The members of mans Body (ſaith the Fable) did one day mutine againſt the Belly, who they thought ſlept in perpetuall idleneſſe: The tongue ſpeaking for all the reſt ſhewed, that whilſt the eyes ſaw, the eares heard, the hands laboured, and the feet walked, only the belly was idle and at reſt, that it was fitting, that in his turne hee ſhould diſcharge ſome one of their Offices: They ſo reſolued, they employed it, but nouriſhment failing them, for the want of the naturall exerciſe of the belly, they grew cold, pale, and without motion. The truth of this tale teacheth vs, that by labour we muſt liue, food maintaines life in its naturall functions, and this Chapter furniſhing this ſtately Court wherewith to ſubſiſt, giues this Hiſtory the ſubject of its imployment.

CHAP. VII.

Of the ſicke Men, and of ſuch as die in the Serrail.

THe infirmities of the bodie, doe moſt commonly follow the diſpoſitions of the mind, and diſſolution doth ſooner cauſe them than any other thing; Courtiers feele the inconueniences of their Riots. When they of the *Serrail* fall ſicke, they put them into a cloſe Waggon, in the which they are drawne by men, and conducted to the Hoſpitall, whereas the order of this Imperiall houſe, and the Turkiſh Charitie, doe what they can to relieue them; the one giues care to the ordinary Phyſicians, and the other (which as we haue ſaid is very great) forgets nothing to aſſiſt them: They are ſo exactly guarded, as no ſtranger may ſpeak vnto them, vntill they haue recouered their health, after which they are reſtored to their

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firſt Lodgings, and the exerciſe of their places. But if they die, the Law of the Court enjoynes, that they of the Chamber or *Oda*, whereof the dead man was, ſhall be his heires, and ſhare the goods which he hath left, except it be ſome one of the foure chiefe Eunuches, before mentioned, or the *Chiſlar Aga* of the *Sultana's*, who is blacke; for then the Prince is ſole heire of his precious moueables, and of the abundance of money which this wretched man had ſo greedily gathered together, by the ſiniſter meanes, which followes the ambitions of the Court; hauing liued poore in his ſeruitude, to die rich in the ſame, and to reſtore to the *Sultans* Cofers, that which his auarice had drawne away. Such Eunuches doe vſually leaue great wealth in Moueables (for the Turkes haue no Lands) and particularly when, their long ſeruices haue aduanced them to the Dignities of Gouernours of Prouinces, then they haue liberty to diſpoſe of a third part of their eſtates, to make a Will, in the which the *Sultan* is alwayes Executor, hee giues ſhares to the Legataries, and many times takes all for himſelfe, by the right of his Prerogatiue, and that of Maſter, not only of the goods, but alſo of the perſons of his Empire: for all men being his ſlaues, hee is their firſt and lawfull heire.

CHAP. VIII.

Of the Grand SEIGNEVRS *hunting.*

MOſt of the Turkiſh Emperours, in the effeminacie of their Idleneſſe, where they wallow wretchedly in the boſomes of their Concubines, haue taken hunting for a pleaſing diuerſion: But ſome finding it more pleaſing than others, haue loued it with more paſſion. *Baiazet* the firſt of that name, (who raigned in Turkey when as the weakneſſe of *Charles* the ſixth, ſuffered the diſorders in *France*, which had like to haue ruined it) was ſo tranſported with this exerciſe, as he therein ſpent the beſt of his dayes: his Court was fuller of Huntſ-

Huntſmen than any other; whoſoeuer went to aduance his fortune, muſt goe with a Hawke on his fiſt or a leaſe of Grey-hounds in his hand; for the beſt courſe to riſe in Court, is to follow the inclinations of the Prince, how brutiſh ſoeuer they be: Then a Faulconer grew great, and a Rider got an Office, but a vertuous man was rejected and grew poore. What priuate men did, to merit thi. Monarches fauour, forreine Princes did imitate to winne his loue. *Iohn* Earle of *Neuers* ſonne to *Philip* the Hardy, Duke of *Burgundie*, accompanied by the Lords of *Tremoulle*, *La Marche*, *Couey*, *Philip* of *Artois*, Earle of *Eu*, Conſtable of *France*, *Vienna*, Admirall of *France*, *Boucicault*, Marſhall of *France*, the Lords of *Breze*, *Montrell*, *Montquell*, *Helly*, and many others, led to ſuccour *Sigiſmond* King of *Hungary*, a generous army of *French*, againſt the Turkes which were in *Nicopolis*: Bad intelligence and raſhneſſe ruined them, their troupes were defeated by the ſuccours of *Baiazet*, the men were put to the ſword, the Earle of *Neuers* taken Priſoner, with the chiefe of the *French* Nobility: The Turkes Priſon is rough, and a Prince how great ſoeuer muſt ſuffer. *Philip* the Hardy to mollifie the ſauage humour of the Turke, and to bind him to better vſage of his Sonne, ſent him Preſents, and particularly many white Ger-faulcons, whereof he made great accompt: and to teſtifie the pleaſure which hee receiued, he inlarged the Priſon of this young Prince, and led him often a hunting. There in the *French* obſerued the brutiſh paſſion of *Baiazet*: His Faulconers had caſt off a Ger-faulcon after a fowle vnſeaſonably, he grew into a fury, and would preſently haue put two thouſand of thoſe men which followed him to death with their Hawkes vpon their fiſts, if the earneſt intreaty of the Earle of *Neuers* had not diuerted him: Then hee vented out his choller in words, and told the *Burgonian*, that hee did more eſteeme a good Hawke or a good Dogge than any of his men: and (adding this brutiſh ſpeech) he ſaid he could haue as many men as hee pleaſed, but for good Hawkes, or good Dogges he could hardly find them.

In his hunting whoſoeuer did hurt a Dogge vnaduiſedly, he

was guilty of Treaſon, and was puniſhed in like manner: But Hee, who with his powerfull Hand controules the pride of Princes, meaſured him in the like manner. *Tamberlaine* King of the *Tartars* defeated him ſoone after in battaile, tooke him with his Wife, and made leſſe account of his perſon than of a Dogge or a Hawke: When hee dined hee cauſed him to be ſet vnder his Table in a Cage of Iron, and caſt him bones to gnaw: Miniſtring matter to Hiſtory, to write this example to Poſteritie, to the end that Princes that loue hunting, may not ſuffer their reaſon to be ſurmounted with the fury and brutiſh impatiencies of this exerciſe. The hunting traine of this Prince was ſo great, as for hawking only hee had ſeuen thouſand Faulconers, which were entertained vntill the raigne of *Mahomet* the Second, who comming to the Empire, looked vpon this fearfull troupe of Faulconers with amazement; and as he had no inclination to hunting he caſheer'd them all, and anſwered the intreaties of great Men, who ſpake to haue them reſtored, with theſe words: *God forbid, that I ſhould gine my bread to ſuch vnprofitable perſons, ordained for ſo vaine a pleaſure.* Hunting is an honeſt recreation, eaſeth the minde, exerciſeth the body, and he that loues it, ſhewes the quickneſſe of his ſpirit, and the agilitie and diſpoſition of his perſon: But the time which hee imployes muſt be meaſured, free, and not ſtolne by violence from more ſerious imployments, the which ought alwayes to be preferred before this commendable pleaſure. Hunting muſt be generous, and they muſt take that by force which they purſue, and not by cunning and policie, as to ſet Nets and Toiles for beaſts, then it is baſe, idle, and forbidden by the wiſe, who haue laboured to ſettle flouriſhing Common-weales vnder the gouernment of good Lawes.

to amongſt ers in his ke, *de legib.* 7.

Solyman the Second, he which tooke *Rhodes*, and erected the Turkiſh Creſcent in the beſt Townes of *Hungarie*, did often ſpend his time in hunting; during his Raigne, hee imployed a whole yeare, which was in the yeare 1531, when as *Italy* apprehended that the great preparation of a fearefull Nauall Army, had beene made for their ruine, and the *Venetians*

tians preſt with jelouſie, that it ſhould cauſe ſome dangerous tempeſt in their Gulfe, vnder pretext of ſeeking the Pyrats of *Malta*, which did annoy the Turkiſh Merchants, they ſent vnto the Kings of *Hungarie* and *Polonia*, to the end they would intreate *Solyman* not to trouble himſelfe to ſend his Army into their Seas, and that they would promiſe and vndertake, to keepe the *Leuant* Seas free from all Pyrats: It ſucceeded according to their deſire, *Solyman* being retired to *Andrinopolis*, ſpent the whole yeare (as we haue ſaid) in the pleaſure of hunting.

The Turkiſh Emperours which haue ſucceeded him loued this exerciſe. *Oſman* the laſt dead, entertained a great number of Huntſmen and Faulconers. Theſe Princes hold it a glory to make a ſhew of them in their ſtately entries into *Conſtantinople*, as wee haue formerly obſerued, where among the troupes of Huntſmen, wee ſee Faulconers with their Hawkes on their fiſt, haue a Leopard at their Saddle pomell couered with Cloth of Gold; they hunt the Hare or the Stag many times with ſome content; they purſue the Boare, although the vſe of it be forbidden by their Law: If they take any, they giue the fleſh to Chriſtians, or caſt it away, and reſerue the skinne to couer Bookes for the which it is very good, and preſerues their Volumes long: Thoſe which haue come into my hands bound at *Conſtantinople*, are excellently well couered with Boares skins, although they be not artificially done as with vs at *Paris*.

But Superſtition the Soueraigne Miſtris of Turkiſh Spirits, hath a ſhare in this pleaſing exerciſe, when they hunt vpon the day of their Coronation, or when as they conceiue the deſignes of an important warre, they hold it for a good preſage if they take the firſt beaſt that is put vp; but this pleaſure of hunting doth not ſo poſſeſſe them, as it makes them forget the care of ſerious affaires. The Turkiſh Emperours haue been accuſtomed in theſe ſports to take the aduice of their *Baſſa's*, of the occurrents which concern the eſtate; they cal them vnto them in the field, they ſpeake vnto them, and command them to deliuer their opinions: In Court they call this manner of

conſulting, *The Councell on horſeback*: whereby wee may learne that this Nation is not ſo barbarous as men conceiue, and that if they raigne ſo powerfully ouer ſo many Prouinces and Realmes, it is not accidentally and by chance; their care and iudicious Councell giue vnto their Empire a wiſe Gouerment.

CHAP. IX.

Of the traine which followes the Grand Seigneurs *Court.*

THe number of men lodged and fed in the *Serrail*, which amounts to fourteen thouſand mouths, would make thoſe imagine, which know not the power of the Turkiſh Emperours, that many Soueraigne Monarchs, lodged together, had drawne all the Officers of their houſes into one Pallace. And truly he whom they ſerue hauing vanquiſhed and ruined many Kings hath made an vnion of their Crownes: His *Serrail*, when he lodgeth there, containes in him alone the Emperour of *Conſtantinople*, him of *Trebiſonde*, the Kings of *Ieruſalem*, *Babylon*, *Damas*, *Egypt*, *Cypreſſe*, *Thunis*, *Algier*, *Fezi*, and *Morocco*, with an infinite number of other ſmaller Soueraignes, whoſe Empires, Realmes and Principalities hee doth poſſeſſe: So as ſo many Officers as are in his Pallace, ſeruing his greatneſſe, ſerue many Crownes. But when he goes out of his *Serrail*, to vndertake a Voyage into ſome remote Prouince, the traine and followers which increaſe his Court is wonderfull. Thirty ſixe thouſand *Ianizaries*, make the number of his ordinary Guard on foot, fortie foure thouſand *Spahi*, which are as light Horſemen, make the Cauallery; two thouſand *Capigis* or Archers of the Port follow him: Theſe beſide their ordinary Guard, execute the Office of the Miniſters of Iuſtice, with men of meaner condition that are vnder them: Two thouſand *Solachis*, which are Guards on foot about the *Sultans* perſon, are of his traine: Foure thouſand

ſand *Chaoxes*, Men imployed in Embaſſies, and in the executions of Iuſtice march after him. There are alſo fifteen hundred *Sahangylers*, or Gentlemen Seruants, which carry his meate vnto the chamber doore, where the Pages receiue it and deliuer it to the *Capiaga*, who ſets it vpon his Table. The number of men for baſer vſes is not leſſe, if we conſider wherein they are imployed, there are three thouſand Groomes of the Stable, and a thouſand Riders for hunting; the *Balthagis* which cut the wood, and bring it to the Kitchin are eight thouſand: There are a thouſand *Thauegys*, which are Purueyours, or Victualers: two thouſand fiue hundred *Therezi*, or Tailors to the Court, fixe hundred Bakers. And if the Voyage be made for the warre, the Officers of the *Arſenall*, which are Commiſſaries of the Artillery and others, make fortie ſix thouſand men: The *Gebegys* which make Armes, and repaire and keepe cleane thoſe which are already made, are fourteene thouſand: ſeuen thouſand *Tufechgys* or Gun-makers, follow with their Tooles and ambulatory ſhops: eight thouſand *Topeys*, which are the Cannoneers, increaſe the traine of this monſtrous Court. I omit a number of pettie Officers, for that I haue not their names.

The beaſts of burthen are vſually twentie thouſand, that is to ſay, ten thouſand Camels, and ten thouſand Moiles, which is the ordinary for the *Sultans* houſe, not reckoning the traine of the *Baſſa's* which follow, the which is not ſo ſmall but in ſeeing them march a part, you would take it for the traine of a Soueraigne Prince; for the Turkes carrie in their Voyages all ſorts of Commodities, to the end they may be accommodated aſwell in Field, as in the Townes of their abode. The ſupputation of the number of men that follow this Court, amounts to a hundred fiue thouſand, ſixe hundred, when the *Sultan* trauels in a time of peace; but if hee goe to the warre, his Court is compoſed of a hundred and foure ſcore thouſand men, beſide the Souldiers. So as who is hee, that ſeeing this feareſull Court to march, would not beleeue that it is a whole Nation, who hauing abandoned their owne houſes, goe to conquer new habitations. Certainly, that which Hiſtory re-

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lates of the Deſcent of the Northerne Nations, as *Cimbrians*, *Sicambrians*, *Gothes*, *Vandals*, *Burgonians*, *Normans* and others, is plainly ſeene there by the number of men; but with this difference, that thoſe did but paſſe, and theſe remaine ſtill, and adde to the continuance of their tedious Raigne, the Rule and power ouer many other Nations, neere and afarre off, from the principall ſeat of their Empire.

CHAP. X.

Of the greatneſſe of the Turkiſh Baſſa's.

THe brightneſſe of the Sun doth not only ſhew it ſelfe in the body of its Spheare, but it doth alſo ſhine in the greateſt Starres. And Kings who are in their Eſtates what the Sun is in Heauen, do not only ſhew in themſelues the luſtre of their magnificence, but it doth alſo ſhine in the wealth of the great Men of their Court. This is ſeene more viſibly in Turkey than in any other place of the World, where the Turkiſh *Baſſa's* diſplay in the pompe of their great riches, the proud power of the Emperour, from whom they haue receiued it. *Machmut Baſſa*, *Beglierbey* of *Europe* enjoyed ſo great treaſures during the Raigne of *Mahomet* the Second, as the annuall Reuenewes thereof, would haue defraied a powerfull Turkiſh Army. This example would put them to ſilence, which bragge ſo much of the treaſure of old *Craſſus*, the yearely rent whereof, they ſay was able, to entertaine a Roman Army. The leaſt of the Turkes Armies would containe many of theirs. As this *Baſſa* had beene the moſt powerfull, and the moſt ſumptuous, that euer the *Othoman* Court had aduanced to the height of an extraordinary fortune, it ſhall not be vnfitting to deliuer briefly by what meanes hee came vnto that greatneſſe. He was by Nation a *Gracian*, and in his infancy his Mother who was a *Bulgarian*, led him one day with her, from the Towne of *Nebopride*, to that of *Senderovia*; ſhe met caſually with the Turkiſh horſe, ſome of them

ſeeing

seeing this young childe wonderfull beautifull, tooke him away by force, and carried him as a Present to the *Sultan* their Master: The Prince loued him, and in a short time made the greatest of his Court know, that beauty is many times a powerfull motiue to a great fortune, hee was placed among the best respected Pages of his Chamber, where hee spent his younger yeeres in the midst of the delights of the *Serrail*, after which he had the charge of *Aga*, or Colonell Generall of the *Ianizaries*; afterwards he was honoured with the qualitie of *Bassa*, then he became *Vizir*, & mounting daily higher, *Romelia* or *Europe* had him for their *Beglerbey*: The magnificences which he shewed, during the possession of so much wealth, would be tedious to relate. One only example shall suffice for all. *Mahomet* the Second, caused the eldest of his children to be Circumcised; the custome of the Court will haue great Men to giue him Presents, as wee haue formerly spoken: all performed it; but that of *Machmut*, mounted neere to a hundred thousand *Sequins*, which would make fortie thousand pounds sterling. The Ocean must bee vast and great, which doth breed such great Whales, liuing and walking Mountaines: And the *Othoman* Court must be stately, seeing the *Bassa's* encounter with such fortunes.

But it may be that of *Machmut* will seeme stale, for that it happened an age before ours: to satisfie those which loue new things, and to augment the proofes of this verity, that the Turkish *Bassa's* are great, we will adde an example which many haue seene of late yeeres. It appeared in the *Leuant* in the yeere 1614, and in the person of *Nassuf Bassa Grand Vizir* of the Empire, whose treasures were so great, as they found in his Cofers at the time of his death a Million of Gold in *Sequins*, and in siluer Coine eight hundred thousand Crownes, three bushels of precious Stones not wrought, a bushell of Diamonds not set in gold, and two bushels of great round Pearles of inestimable value: His other furniture was equall to his treasure; he had a thousand goodly Horses in his stable, whereof the least was valued at a thousand Crownes: Moreouer, he had foure hundred Mares of *Arabian*, *Egypt*,

the

the goodlieſt that could be found in thoſe Countries, with many thouſand of Camels and Moyles. His Armory was full of the richeſt Swords that could be found in the *Leuant*, and elſewhere: The leaſt had the hilts of ſiluer: One was ſo enricht with Diamonds vpon the hilt, as it was valued at fiue thouſand pounds ſterling. The reſt of his moueables were no leſſe precious, his *Perſian* Carpets wrought of Gold and Silke. The great quantity of Cloth of Gold & of Silk of moſt excellent workes; the rich beds, and all, that exceſſe of a monſtrous fortune can draw into the Pallace of a Fauourite, exceeds the imagination of men, and giues occaſion to ſay, that with the ſpoile of ſuch men, they might not only enrich many houſes, but many Cities.

Such rich and ſumptuous Courtiers go with no ſmal traines: when they march in field, and vndertake a Voyage, be it for their owne particulars, or to receiue the poſſeſſion of the Gouernment of Prouinces, wherewith the *Sultan* doth honour them, the baggage which goes before, and the great number of men which follow them, doth equall, yea, exceed the attendants of the Soueraigne Princes of *Europe*: Such a traine may buſie the eyes of thoſe that ſee them paſſe, for a whole day, for ſo much time is neceſſary for the leaſt entry into a Towne, and yet many times they ſupply the want of day by Torch-light: It is the care of ſuch *Baſſa's* to ſhew themſelues great to the eyes of the World: which makes them prodigall in their expences, to be attended by many thouſands of houſhould ſeruants, (if they bee not ill ſerued being a difficult thing, but ſuch a number and troupe ſhould be importune and troubleſome) to whom they giue many *Eunuches* to command them. They take a delight to bee well mounted, and withall to haue as many horſes, as would ſerue for diuers Regiments: They will haue their Baggage, to ſeeme the more ſtately, to be carried by twelue or fifteene hundred Moiles, and as many Camells. The number of the Concubins which they entertaine in imitation of the Prince their Maiſter, imployes the care and watchfull diligence of many black *Eunuches*, which they appoint to keepe them, and conſume their great wealth.

Their

Their Lodgings are ſtately *Serrails*, which they haue built with incredible expences; as wee may ſee in the *Hippodrome* of *Conſtantinople*, by the *Serrail* of *Hibraime Baſſa*, whereof the Turkiſh Emperours haue beene heires, the which is capable to lodge a great King. Their Moueables and Ornaments of their Hals, are equall to their greatneſſe, wherein they ſpare no coſt, as the only acquiſitions which the Law of their ſeruitude doth allow them: for being all ſlaues, they can purchaſe no lands nor poſſeſſions, the which doth generally belong to the *Sultan* their Soueraigne. But if of Caitiue ſlaues they be ſo great and ſo proud in their wealth, what muſt the Maſter be who hath made them ſuch?

CHAP. XI.

Of the affronts which the Turkiſh Baſſa's *are forced to pocket vp in Court, and the diſgraceſull Chaſtiſements which they ſuffer.*

THe honours and greatneſſe of the World haue their counterpoiſe; ſhame and contempt followes them at the heeles: All that clime vp may deſcend, yea fall. Thus the diuine Prouidence hath wiſely ordained, to teach man not to build his aſſurances thereon; and to binde him to ſeeke them in that which is conſtant & eternall. The Court is the Theater, wherein the Tragicall Scene of change, ſhewes it ſelfe; griefe goes hand in hand with pleaſure, and is an inſeperable Companion; he cannot be long a Courtier that hath not tried it. That of the Turkes doth many times make it ſenſible to the greateſt *Baſſa's*; in the midſt of the glorious dignities of the Empire, they feele the diſpleaſure, to ſee themſelues ſhamefully intreated by the commandement of their Soueraigne. For when he hath an intent to blemiſh their Names with eternall infamy, hee cauſeth the crouper of their Horſes to be cut, whileſt they are vpon them; an affront held in Turkey, the greateſt that a man of their condition can receiue. So was

Muſtapha Baſſa intreated in the time of *Selym* the firſt, Father to great *Solyman*. This Prince hauing vanquiſhed the *Sophy* of *Perſia*, & triumphed in *Tauris*, the chiefe Citie of that Realme, was forced to leaue it, when as he ſaw his ſouldiers inclined to mutinie, ſaying plainly that they had rather loſe all, then to ſpend the Winter in *Perſia*. This Deniall was very ſenſible, & he thought to be reuenged on thoſe whom hee ſhould find to be the Motiues; they perſwade him that *Muſtapha Baſſa*, who had credit among the Footmen, had induced them to Mutinie; hee diſchargeth his choler vpon him, and ſeeing him on horſebacke, he ſent to cut his crouper by a Ieſter which followed him: The *Baſſa* perceiued it, and the diſgrace which he receiued, made him to end his dayes in the midſt of the cares and griefe, which a man of his qualitie doth feele, when he thinkes he hath loſt the reputation, which made him to liue glorioufly in the World and Court.

The infamy of this affront comes not alone; it hath for a companion, the diſaſter of a ſhamefull puniſhment, which the great men of the Port or *Sultans* Court receiue, when hee holds him guilty of ſome ſmall crime: When he hath cauſed the Crouper of ſome of their horſes to be cut, he doth likewiſe cauſe others to be whipt by his ſlaues: as it happened in the time of *Amurath* the Second, to the *Aga* or Colonell of the *Ianizaries* or Turkiſh foot, who being conuicted to haue brought in ſome Hirelings at the Muſter, the Emperour cauſed him to be taken and whipt. But this puniſhment is not ſo inſupportable vnto them, as the affront of cutting the Crouper, as if the Leather of the Harneſſe of their Horſe, were more ſenſible vnto them than their skins: So much a falſe opinion doth deceiue them, as they hold that a diſgrace which is not, and are not troubled for that which ſhould be moſt ſenſible vnto them. An example, which teacheth, that moſt things which diſquiet the mind of man, are vaine, and forged in a depraued imagination. For it is more eaſie to ſuffer a hundred Croupers to be cut, than to endure fifty laſhes with a whip vpon the body. But ſuch are the affronts & puniſhments which follow the greatnes of the Turkiſh Court, in the perſon of their *Baſſa's*.

limio otio in-
nia, naturâ
firma, & mu-
ebria, inopia
era iniuria la-
iuientia, bis
ouentur, quo-
im pars maior
naſtat vitio in-
erpretantis,
enec. lib. In
pientem vi-
cadet.

CHAP.

CHAP. XII.

In what ſtile the Grand SEIGNEVR *writes vnto his* Baſſa's.

THe greateſt dignities of the World, are not the moſt happy, (ſaid an Ancient) and the condition of great Monarches hath ſeemed miſerable to ſome, for that they had little to deſire, and much to feare; for being aduanced to the height of humane greatneſſe, they cannot deſire more, but continuing in the languiſhing of their ſpirit, they ſometimes conceiue jealouſies and imaginary terrours, and many times ſuch as are true; the which troubles their reſt, diſquiets their liues, and fils them with tedious conceit. So ſaith the Maſter of Princes in the holy Writ, in theſe true words deliuered by a Prince, *The heart of Kings is inſcrutable.* Certainly truth doth teach vs, that if Crownes and Scepters be weighty, as charges of care and trouble, the Office of Kings is painfull; for there is nothing ſo difficult to man, as to command well, whereon depends the knowledge of raigning well. The Prince which commands muſt obſerue three things, that what he deſires may be juſt, for the publique good, and concerne his owne glory. The which is done by word or writing. The *Othoman* Monarches, as Princes retired within their *Serrail*, and not much communicable, command in a manner daily by writing, and the ſtile which they vſe in writing that which they command, is particular vnto them: We ſhall hardly find in Hiſtories any one example of a Monarchie or Commonwealth, in the which the Superiours haue commanded ſo imperiouſly, and hath beene obeyed ſo readily, as with the Turkes; their letters breathe nothing but threats, and they ſpeake no other language but that of cruelties. Behold ſome examples of thoſe, which the *Sultans* haue written to their *Baſſa's*. In the yeare 1602, *Mahomet* the third hearing of the loſſe of *Alba Regalis* in *Hungarie*, which the Chriſtians had recouered, and holding this place to be of very great im-

Cor Regum inſcrutabile, Prou. 25. 3.

Experiendo diciſſe quam duum quam ſubiectum ſortuna, regendi cuncta omn. Tacitus lib. Annal.

importance, hee ſent an Army vnder the command of his *Grand Vizir*, and wrote to *Serdar Baſſa*, his Viceroy in *Hungarie*, a letter in theſe termes. *Alba Regalis as I heare is taken by the Chriſtians; recouer it ſpeedily, or reſolue with thy ſelfe to die ſhamefully.* *Serdar* had no ſooner receiued this Letter, but he leuies men in all parts, to increaſe the *Vizirs* Army; and goes with him to the ſiege of this place, batters it, and forces it to yeeld by compoſition, yea, they enter by the breach; the Chriſtian Souldiers hauing abandoned it after the ſigning of the Articles, to ſaue the goods which they had in their Lodgings. This example ſhall be fortified by another, which will teach vs that this rude ſtile of the *Othoman* Monarches, makes their *Baſſa's* to doe impoſſible things. *Solyman* the Second hearing that the Chriſtians preuailed much in *Hungarie*, and that his men decayed, he reſolued to goe thither in perſon with a powerfull Army, which was the laſt Voyage he made; he aduanceth and paſſeth the Riuers of *Tiſſe* and *Danow*, his Scouts bring him word, that the Riuer of *Drane* was ſo ouerflowne, that it could hardly be paſt without a Bridge. He preſently diſpatched *Aſſambeg* to make one, and gaue him fiue and twenty thouſand men to labour with diligence: *Aſſambeg* arriues, and finds this Riuer ſo fearefully ouer-flowne, as it was rather like vnto an Ocean, which ſurrounds a whole Country, then a Riuer which hath its bed and currant; This accident ſtayes him ſuddainly, to labour in it he thought he ſhould but drowne men in ſport: He giues aduice vnto his Maſter, and writes vnto him that it was not more difficult to make a bridge vpon a Sea toſt with ſtormes & tempeſts, than vpon the Riuer of *Drane*, whoſe waters had made a generall Deluge ouer the whole Countrey. *Solyman* ſends backe the ſame Poſt, with a Cloth like vnto a long Napkin, and there-withall this anſwere: *The Emperour* Solyman *commands thee by the ſame Poſt, which thou haſt ſent vnto him, that thou cauſe a Bridge to be made vpon the Drane, what let ſoeuer thou findeſt, and if thou haſt not finiſhed it before his comming, hee will cauſe thee to be ſtrangled with this Cloth.* *Aſſambeg* receiues this Letter, reads it, and ſeeing that hee

must

muſt make this Bridge or die, hee labours, hazards all, and loſeth many thouſand men, yet notwithſtanding this ouer-flowing of the water, hee finiſhed a Bridge in ſixteene dayes ouer the Riuer of *Drane*, being fiue thouſand fiue hundred fathome long, and fourteene broad, ſupported by Boats tyed one to another with chaines of Iron. *Solyman* paſt his Army ouer it, and went to lay his ſiege to *Seghet*, where he died. *Aſſambeg* had good & ſtrong excuſes, not to attempt the making of this Bridge, any other Prince but a Turke would haue allowed of them: But hee who was (as the Turkes be) a bad husband of mens liues, would haue it done at what rate ſoeuer. The threat of thoſe Letters which wee haue related are with ſome condition. But the Turkiſh Princes many times write abſolutely; as is happened in the yeare 1614, in the perſon of *Naſſuf Baſſa, Grand Vizir* of the Turkiſh Empire. The Emperour *Achmat* the firſt would haue his life and his treaſure: He ſends vnto him being in *Conſtantinople*, the *Boſtangibaſſi*, with two Letters written by his own hand, whereof this was the tenour of the firſt: *Faile not preſently vpon the receipt hereof, to ſend mee by the* Boſtangibaſſi *the Seales of my Empire. Naſſuf* obeyed, and deliuered them into the great Gardiners hands; hauing receiued them, he drew another of the *Sultans* Letters out of his pocket to *Naſſuf*, whereof theſe were the words: *After that thou haſt ſent me my Seales, ſend mee thy Head by him that ſhall giue thee this Note.* This command was rough, and the ſtile of his Letter troubleſome, yet hee muſt obey, not of force, for *Naſſuf* was in his houſe with a Family of about two thouſand men, and the Gardiner had neither ſtick nor ſtaffe, and was only aſſiſted by ten or twelue Raſcals vnarmed, which were *Capigis*, or Porters of the *Serrail*. *Naſſuf* ſuffered himſelfe to be ſtrangled, and the *Boſtangibaſſi* carried away his head in the view of all his great Family, whereof the leaſt Scullions might haue broacht him with their Spits, with his goodly traine: Yet no man moued, ſeeing the people of the *Serrail*, and knowing that it was the Princes pleaſure, their Armes were their teares and ſorrowes. Thus this rough manner of writing prooues very beneficiall

to the Turkiſh Princes, and they reape many commodities thereby. Firſt, they are not forced to giue money to the Gouernour of a ſtrong place, who is not faithfull or profitable, to draw him out of it, and to buy with great ſummes of money (as they doe in other places) the Townes and Forts of their Eſtates; the leaſt of their Letters drawes forth a Gouernour, where they place whom they pleaſe; they compaſſe great enterprizes, cauſing that to be done by feare which loue cannot doe; they are leſſe betrayed in affaires of importance, and are generally exactly obeyed.

CHAP. XIII.

Of the malicious inuentions and poyſonings which the Turkes *vſe one againſt another, and eſpecially great Men.*

AMbition hath brought other Vices into the Court, where ſhee imployes them, in her deſignes: Slander and Treaſon are the Counſellours of her deteſtable inuentions, and poyſoning puts them in execution. But this laſt finds more imployment in the Court of *Mahometan* Princes than in any other part of the World: They vſe this abhominable meane to reuenge injuries, and to content their paſſions: And after their example the great Men and *Baſſa's* imploy it: Former ages, and the diſorder of that wherein we line, furniſh examples. In the yeare 1379, *Mahomet* the old King of *Granado*, a *Mahometan* Prince, meaning to be reuenged on the Court of *Caſtile*, and to ruine *Don Henry* King thereof, couers it with the goodly ſhew of a rich Preſent, experience hauing taught him, that of all humane things, gifts haue the moſt eaſie acceſſe into Courts. Hee therefore reſolues to cauſe a paire of royall Buskins to be made imbroidered with Gold, with the rareſt inuentions that could be deuiſed, and to make them more glorious, hee did enrich them with an infinite number of precious ſtones, and ſent them into *Caſtile*; *Don Henry* receiues them, admires them, and well plea-

pleased with so rare a Present, hee doth publiquely commend the magnificence of the Turkish Prince. But hee doth soone learne to his cost, that poyson is rather among gold and precious stones than among pouerty. Hee puts them on the next day, but presently the poyson wherewith they were infected, layes him in the bed of death, and depriues him of life. *Spaine* hath beene alwayes subject to such accidents whilest the *Mahometans* commanded there, and the Kings thereof had cause to feare a double poyson: For whilest the Turkish Princes did attempt their persons by poyson, the *Alphaquis*, and Priests of the Alcoran, poysoned the soules of their subjects by the contagious impurities of a false and brutish Doctrine. A little before the death of the King of *Castile*, he of *Leon* called *Don Sancho*, was poysoned by the invention of a Turke, who taught *Gonzales*, his Lieutenant at *Leon*, the detestable meanes to kill his Master in giuing him an Apple, the which this wretched Lieutenant performed: This was at the same time when as a Deluge of fire came out of the Ocean, the which carried its flame farre into *Spaine*, burnt a great Countrey, and of many Burroughs and Villages, made heaps of ashes as farre as *Zamora*.

The Spanish write it, and *Mayerne Turquet* in the seuenth Booke of the history of *Spaine*.

These examples shew the malice of the Turkes against the the Christians; but they doe no lesse among themselues. A Turkish King of *Fez*, not able to indure the prosperities of him of *Granado*, called *Ioseph*, a *Mahometan* like himselfe, he resolued to take away his life: Hee sends to visit him oftner than he had accustomed, he makes a greater shew of friendship, and after he hath receiued many effects of his, hee sent him for a Present a Cassocke of Cloth of Gold of great value, King *Ioseph* receiues it, and puts it on, but hee had not worne it a day, but the poyson wherewith the Prince of *Fez* had infected it, seased vpon him, and gaue him such cruell conuulsions and torments, as his flesh fell away in pieces, and his Physicians knew not the true cause of his disease, nor could apply any remedie: Thus hee of *Granado* died by the damnable inuentions of a Mooriſh King. The like villanies which were practized among the ancient Turkes, are vsed at this day

in the *Leuant*, at the Court of *Conſtantinople*, and in other places, whither they ſend great Men to eminent charges. In our dayes a Turkiſh Courtier affected by all meanes poſſible the dignitie of *Baſſa* of *Aleppo*; the beauty of the place, the luſtre of this dignitie, but rather the great gaine which the Vice-royes make, inflamed his deſire to the poſſeſſion of this Gouernment; to attain vnto it he purchaſed by great gifts the affections of the *Agalaris*, or Fauourites of the *Serrail*, which are the Eunuches attending the Princes perſon: Theſe men content his ambition, and obtained the gouernment which he defired from the *Sultan*; hee receiues the Letters, takes his leaue to goe vnto his charge, hee arriues and is receiued with the applauſe of the people; but he had ſcarce begun to enjoy the firſt honours of this new dignity, but another doth diſpoſſeſſe him by the ſame meanes which he had vſed; hee gets the friendſhip of the Eunuches, and gluts their auarice with greater gifts obtaining Letters for this place. He was aduertized hereof; the diſpleaſure which he conceiued to ſee himſelfe deceiued by the Courtiers of the *Serrail*, to whom hee had giuen much more money than hee had gotten in ſo ſhort a time, that he had beene *Baſſa* of *Aleppo*, made him to draw his deareſt friends about him, to reſolue with them how hee ſhould gouerne himſelfe in this important buſineſſe. Many were of opinion that he ſhould refuſe the entry into the Town to this new *Baſſa* who was vpon the way, vntill he informed the *Sultan*, the *Mufti*, and the *Grand Vizir* of the couetous diſloyaltie of the *Agalaris*; and this Counſell was conformable to his apprehenſion. But one of the company drawing him aſide, told him, That hee which came to diſplace him, brought a Commandement from the Prince, wherein it was dangerous to vſe any oppoſition; that, obedience was the ſafeſt way in ſuch affaires; but he would teach him a meanes to make the continuance of this new Gouernour ſhorter than his had beene, that he muſt ſtrictly imbrace the *Baſſa* which came, and teſtifie vnto him a ready obedience to the *Sultan*, and all loue and friendſhip to him; and after this to take him out of the World by the meanes of a poyſoned Preſent; They re-

reſolued it, and laboured in their deſigne. In the meane time the new *Baſſa* arriues, the other receiues him, and yeelds him the place. It is the cuſtome of the great men in Turkey, to giue Preſents to the new Gouernor when they enter in charge, ſome to teſtifie that they are welcome, and others to gain their affections. This diſcontented *Baſſa*, who left his charge before the ordinary time, would not be the laſt to preſent this new commer. He giues him a poyſoned Handkercher, imbroydered with Gold and great round Pearles, the price thereof could not be eaſily valued: The new Gouernour receiues it with vnſpeakable joy; for great men hold nothing ſo ſweet in their places, as to take whenceſoeuer it comes; but God doth many times ſuffer that ſuch greedy Takers, are taken in taking, as it happened to this *Baſſa* of *Aleppo*: The Handkercher of price, which was the price of his life, contents him: Hee admires the worke, lookes vpon the great Pearles, and his hands doe not abandon it, vntill the poyſon forced him; the which exhaling and infecting the *Baſſa*, they grew weake and make him to leaue it; whereupon hee died and left the gouernment which he had not enjoyed: The other *Baſſa* flies ſpeedily to *Conſtantinople*, redemands the gouernment, whereof he had beene diſpoſſeſt, and grounds his reaſon vpon his ſpeedie obedience, and forceth the iniquity of the Fauourites to conſent that hee ſhould enjoy it. Thus couetouſneſſe had depriued him of a Dignity where it had firſt placed him, and poyſoning reſtores him: Whereby wee may Iudge what theſe Gouernours can be that are ſetled by ſuch meanes. It is certaine that the like offences are committed daily in the Turkes Court by the *Baſſa's* thereof, who imploy their greateſt care, to find out the moſt ſubtilleſt poyſons, and how to employ them cunningly one againſt another. The moſt ordinary which they vſe is drawne from Toads: They cauſe a Toade to ſucke the Milke of a woman that hath an extraordinary red haire: When it is full they beate it gently with a little wand, they put it into choler, its poyſon mingles with this Milke, and it burſts in its rage; this poyſon is ſo violent and ſtrong, that in rubbing only the ſtirrop of his horſe

whom they meane to poyſon, it is an aſſured death. Thus corruption is abſolute in Turkey; for if their Prophet hath poyſoned their ſoules with filthy Doctrine, they poyſon their bodies with all ſorts of venome.

CHAP. XIV.

Of the filthy and vnnaturall luſt of the Baſſa's *and of the great Men of the Court.*

THe great fortunes which are found in the Courts of great Monarches, produce great riches: and theſe furniſh Courtiers with delights, in the which they glut their ſenſuall and brutiſh appetites. The *Baſſa's* of the Court, great in dignities and abounding in riches, plunge themſelues in all ſorts of voluptuouſneſſe, and their ſpirits mollified in the myre of filthy pleaſures, they ſeeke them by a contrary courſe, and demand that of nature which ſhe hath not: Being many times tired with the loue of women, they abandon their affections to young Boyes, and deſperatly follow the allurements of their beauties: They imbrace them, and vſe them in the place of women. This abhominable vice is ſo ordinary in the *Turks* Court, as yee ſhall hardly find one *Baſſa* that is not miſerably inclined vnto it: It ſerues for an ordinary ſubject of entertainment among the greateſt when they are together; they ſpeake not but of the perfections of their *Ganimedes*: One ſayes, they haue brought mee from *Hungarie* the moſt beautifull and accompliſhed Minion, that euer was borne among men: he is the height of my felicitie, and the only obiect that my thoughts adore. Another ſaith, I haue lately bought a young Infant of *Ruſſia*, who hath not his like in all the Eaſt, and I dare aſſure you his countenance is not humane, but that of an Angell: Some Sot of the company intreats him earneſtly to haue a ſight, and that hee may bee ſatisfied by his eyes. Theſe are the diſcourſes of thoſe luſtfull Goats. The care they haue to keepe neatly, and to attire richly theſe poore creatures,

tures, deſtinated to ſo damnable an vſe is not ſmall: the Eunuches which haue them in guard are alwayes neere them, to beautifie them outwardly, they plaite their haire with Gold, and ſometimes with Pearles, they perfume them, they attire them in Robes of Cloth of Gold, and adde to their naturall beauty whatſoeuer Arte can inuent: what vertue, what wiſdome, what pietie can be found in a Court compoſed of ſuch men? He that is the Head and commands them, doth furniſh this pernicious example; for the *Sultans Serrail* is full of ſuch Boyes, choſen out of the moſt beautifull of the Eaſt, and vowed to his vnnaturall pleaſures: This doth countenance this diſorder and corruption in the *Othoman* Court: Such as the Prince is, ſuch are moſt commonly the Courtiers which follow him: the principall Maxime which they giue for a precept to their fortune, is to follow the humours and manners of the Prince, whatſoeuer they be, yea, many times they incite the Prince to theſe diſorders. The miſeries and diaſters which happen daily in Turkey, are too many to be coucht in this Hiſtorie. The great Men kill or poyſon one another for ſuch ſubjects, Families are in combuſtion, Wiues make away their Husbands, and Husbands their Wiues. *Mahomet* the ſecond Emperour of the Turkes, was ſtabde in the thigh, and if any misfortune ſeeme monſtrous among them, this vice which is ſo monſtrous doth produce it: Men well bred abhorre it, Heauen deteſts it: When it was borne vpon the Earth, Idolatry was her ſiſter Twinne. So being the auerſion of Nature and the contempt of the Author thereof, Heauen doth puniſh it, and caſts forth the fire of his wrath vpon thoſe which are polluted therewith; whole Townes haue been conſumed, men eternally loſt, and the memory of the one and the other in execration vpon the Earth. The Turkes doe not puniſh it; they alleage, as wee haue obſerued in the Hiſtory of their Religion, that God hath reſerued the chaſtiſement to himſelfe, and they bring an example of a miſerable wretch who had abuſed a young Boy which ſtab'd him. This Sodomite being thus ſlaine, *Mahomet* their Prophet ſent his Kinſmen to open his Tombe, and ſee how many wounds he had;

Sodomia & idolatria ſimul inceperunt ſimul creuerunt D. Tho. 4. ſent. diſt. 1. q. 2. a. 1

they came and ſaw no body, but found in the place a blacke and ſmoakie ſtocke. Hence they ſay, that ſeeing the diuine Iuſtice doth puniſh thoſe that are culpable of this offence, they muſt leaue the execution to him, and in the meane time ſuffer this vnnaturall exceſſe to any. The Turkiſh Ladies deteſting theſe damnable affections of their husbands, haue alſo abandoned themſelues by their example or for reuenge, to another diſorder: the following Chapter will ſhew it. For the huſbands are many times the cauſe of the loſſe of their wiues; and the contagious example of their vices, giues them occaſion to ill, and to faile in their faith to him, who had firſt broken it.

CHAP. XV.

Of the Loues of the great Ladies of the Turkes *Court, and of their violent affections among themſelues.*

THE prouocations of a hot Climate, the ſeruitude of women reſtrained, and the bad example of looſe and luxurious husbands, are *the principall Motiues* of the loues, whereunto *the Turkiſh Ladies* abandon *themſelues*. *Some* to haue *free exerciſe*, take occaſion to ſee their Louers, when as they *are allowed* to goe to the Bath, to receiue the Purifications *which* their Law doth enjoyne them: others better qualified, *from* whom the commoditie of Waters and Stoues which *are* in their houſes, hath taken away this pretext, make vſe of other men. Sometimes they borrow the habit of their ſlaues, and thus diſguiſed goe to find them they loue: When this courſe is difficult, by the encounter of ſome great obſtacle, they imploy men and women (whom they reward) to find them ſubjects which may pleaſe their eyes, and content their paſſions; but this laſt meanes is more apparent and better knowne in *Conſtantinople*: for ſuch Meſſengers of loue diſcouering themſelues to ſome that refuſe them, they diuulge

their

their ſecret. They addreſſe themſelues vſually to Chriſtian ſtrangers of the Weſt, and if they can finde Frenchmen, the ſeruice they doe vnto their Miſtreſſes is the more pleaſing: The diſpoſition of their humours, the grace of their bodies (ſay they) and the ordinary courteſie of their Nation, makes them more deſired: But it is dangerous to ſerue the paſſions of ſuch Louers, where the recompence and the reward of a painfull loue, is a Dagger or a Glaſſe of poyſon: For theſe cruell women, when they haue kept ſome young ſtranger three or foure dayes hidden in their Chambers, and haue made vſe of him vntill he be ſo tired and weary with their laſciuiouſneſſe, as hee is no longer profitable, they ſtab him or poyſon him, and caſt his bodie into ſome Priuie: Whether it be that they feare their affections ſhould be diſcouered, or that their light and inconſtant humours, doth alwayes demand new ſubjects, or that it is the nature of their laſciuious loue, to change into Rage and Fury tragically cruell. They which are aduertiſed at *Conſtantinople*, auoid this danger, and reward their pains which ſpeake vnto them with a flat deniall, but not without danger: For ſuch Meſſengers aſwell as the great ones that imploy them are Witches, and reuenge a deniall vpon the perſon of him that made it, as it happened of late yeares to a French Gentleman, which was at *Conſtantinople*, when as the Baron *Sanſy* did ſerue the King there as his Embaſſadour: This Gentleman going to the *Diuan*, which is the publique Audience of the *Serrail*, was encountred by a woman, whoſe age, habit and diſcourſe did ſhew plainly that ſhee did pleaſures for the Turkiſh Ladies: Shee came vnto him and vſed theſe words: Haſt thou the courage to ſee a faire Lady, which is in loue with thee? He who knew well with what Mertils ſuch Ladies are accuſtomed to crowne their Louers which haue ſerued them, excuſeth himſelfe for that time, pretending ſome important buſineſſe which drew him to the *Serrail*: But he promiſeth at his returne to content her deſires, intreating her to attend at the paſſage. In the meane time he goes to the *Serrail*, followes his buſineſſe, and hauing diſpatched it, returnes to his Lodging another way, and leauing the woman

in the impatiencie of a deceitfull attendance, ſhe ſaw her ſelfe in the end deceiued by this Frenchman: who to reuenge this affront, had recourſe to her Witchcrafts, and imployes them againſt him: They worke their effect, and this Frenchman found himſelfe ſuddainly ſeized with a kind of Palſey: The ſicke man tooke his bed, and was continually afflicted with ſenſible paines and convulſions. The Phyſicians were called to his help, but all their lerning couldnot find out the cauſe of his infirmitie, nor preſcribe a remedie: Some dayes paſt in theſe extremities, after which an old Turkiſh woman offers to cure him; ſhe viſits him, and hauing looked vpon him ſhe told him in her gibbridge: I will ſoon cure you: But tell the truth, haue you not refuſed ſome Lady that ſought your loue? By her Charmes ſhe expelled thoſe which tormented him, and reſtored him to health: After which, this man going in *Conſtantinople*, hee encountred a woman which told him in his eare; Remember another time not to abuſe the courteſie of Women which affect you, and deceiue them no more by your vaine promiſes.

All the women of Turkey, and eſpecially thoſe of *Conſtantinople*, doe not tie their affections to men only, they grow paſſionately in loue one with another, and giue themſelues to falſe and vnlawfull loue, eſpecially the wiues of men of quality, who liue coopt vp in *Serrails*, vnder the guard of Eunuches. This vitious appetite doth domineere ouer them ſo tyrannouſly, as it ſmothers in them the deſires of a naturall and lawfull loue, and many times cauſeth them to loathe their husbands. This diſorder may grow for that their affection wanting a lawfull prize, they tie it to a ſtrange object: Moreouer, the reuenge of the vnnaturall loue to their husbands, carries them vnto it; for moſt men of thoſe Eaſterne parts, and the greateſt are giuen to that beaſtly and brutiſh laſciuiouſneſſe. Theſe Ladies loue one another moſt ardently, and come to the effects of their fooliſh loues, they imbrace one another, and doe other actions which loue ſeekes, and modeſtie forbids to write. They whom this ſtrange loue makes ſlaues to others, goe to finde them in the Bath to ſee them naked,

ked, and entertayning them vpon the ſubject whereof they languiſh, make ſuch like diſcourſes in their Language: *They had reaſon to ſay that the Sun did plunge it ſelfe in the waue, ſeeing that you are in this water, the which by Nature ſhould quench the fire, but it kindles my flames when you are in it. Is it poſſible that you ſhould receiue to the enioying of ſo rare a beauty, other perſons than thoſe of your owne ſexe, which are like your ſelfe? Fly the imbracings of Men, which contemne vs; and haue no loue but for their like, and enioy with vs the Contentments which they deſerue not.* When as a fooliſh womaniſh Louer, hath made ſuch like diſcourſes, ſhee goes into the Bath, and burnes with a flame which it is not able to quench, ſhe imbraces her Louer, kiſſeth her, and attempts to doe that (although in vaine) which I muſt heere conceale: And theſe loues of woman to woman are ſo frequent in the *Leuant*, as when any Turks are reſolued to marrie, the chiefe thing which they inquire of, is whether the party whom they affect be not ſubject to ſome woman whom they loue, or is beloued. Thus theſe people liue farre from the light of true Faith, in the darkneſſe of *Mahometan* ignorance, which haue carried them to the exceſſe of all ſorts of vices.

CHAP. XVI.

Of the foure principall Baſſa's *of the Port.*

THe foure chiefe *Baſſa's* of the Port, and the foure prime Wheeles, which mooue this vaſt and powerfull Turkiſh Empire are the *Vizir Azem* or the *Grand Vizir*, the Captaine of the Sea, the *Aga* of the *Ianizaries*, and the Captaine of *Conſtantinople*, called the Captaine *Baſſa*: Their places are the chiefe of the Empire, and the glory thereof giues them reſpect with the Prince, to be honoured by great Men, and feared by the people. The *Vizir Azem*, or *Grand Vizir* holds the firſt place next vnto his Maſter, he is Lieutenant Generall of the Empire, and Armies, high Chancellor and chiefe of the

the *Diuan*, which is the Councell where Iuſtice is adminiſtred; the Captaine of the Sea is high Admirall, and Generall of Nauall Armies. The *Aga* of the *Ianizaries* commands all the Turkiſh foot, as ſole Colonell thereof. And the Captaine of *Conſtantinople* gouernes the Citie, and takes knowledge of the chiefe affaires which paſſe. Theſe foure *Baſſa's* differing in Offices and Honours are notwithſtanding powerfull in authoritie, the which is of ſuch weight, as they giue and take the Crown from their Soueraigne Prince when they thinke good. We haue ſeene the experience of late yeares, in the perſons of *Sultan Muſtapha*, and *Oſman*: *Achmat* ended his life and Raigne in the yeare 1617, hee left two young ſonnes; *Oſman* and *Amurath*: He knew by experience that the weight of ſuch a Crowne could not be borne by a Childe, and that the abſolute gouernment of the Turkiſh Monarchie required a man: He called to the ſucceſſion of his Scepter, his brother *Muſtapha* who had beene fourteene yeares a Priſoner in his *Serrail*, and made him to taſte this ſweet change, to come from a Dungeon to a Throne, and from the fetters of a tedious captiuitie, to that power to command the greateſt Eſtate vpon the Earth. But the great rigour of his command, and the extrauagances of his inconſtant humour, made him odious to the Captaine *Baſſa*; he gained the other three, who drew the Souldiers and ſome great men vnto their party, they vnthroned him, put him into his Priſon, and ſet vp *Oſman* ſonne to his brother *Achmat*. This example was in our daye: but that which followeth is ſo freſh, as the newes hereof came when I was labouring about this worke. *Oſman* not well ſatisfied with the affection of the *Ianizaries*, (who are the ſinewes of his Eſtate) and diſliking ſome of the foure *Baſſa's*, had an intent to change the Seat of his Empire to *Caire*, and to abandon *Conſtantinople*; he prepares himſelfe, gathers together as much Treaſure as hee could, and couers his deſigne, with the pretext of a Pilgrimage to *Meque*, where he ſaid his intent was to accompliſh a vow, and to make as great a gift as euer Prince made vnto a Temple of what Religion ſoeuer. When as he had mannaged his enterprize vnto the day of his de-

departure, when as his Galleyes were readie, and the *Baſſa* of *Caire* come with an Armie to receiue him; the *Ianizaries* were aduertiſed, they runne to the *Serrail* with the conſent of the *Aga*, the people are moued, the Captaine *Baſſa* ſtirres them vp, they take the *Sultan* in his Chamber, kill ſome great Men in his preſence, dragge him into a priſon, and there make him to ſuffer a ſhamefull death by the hands of an Executioner, hauing drawne *Muſtapha* his Vncle out of Priſon again, and crowned him the ſecond time Soueraigne *Sultan* of the Turkiſh Empire. That which is here ſet downe for true proofs of the authoritie and power of theſe foure great *Baſſa's*. They are not alone in greatneſſe, although that no man doth equall them in all the *Othoman* Court; There are two *Beglierbeys* (that is to ſay Lord of Lords) the one of *Romania* or *Greece*, the other of *Natolia* or *Aſia* the leſſe. The *Niſſanzi Baſſa* or ordinary Chancellour, who ſignes all the Diſpatches of the Court; three *Teſtardars* which are the high Treaſurers, thorough whoſe hands the Reuenewes of the Empire doth paſſe. The *Raïs Kintap*, whoſe charge is to keepe the Books, Papers and Records of the Empire. Beſides theſe there are many others of leſſe conſideration. Doubtleſſe, as Whales are in the vaſt and deepe Seas; ſo great and eminent Dignities are in great Empires, and thoſe of Turkey make thoſe which enjoy them to ſeeme like ſo many pettie Kings about the perſon of a great Monarch.

CHAP. XVII.

Of the Tymar, Tymarriots *and Penſioners of the Port.*

THe Turkes giue two ſorts of pay to their Souldiers, the one is called in their Language *Vlefe*, which is payed daily by the Treaſurers of the warre; and is the entertainment of ordinary Souldiers: The other is called *Tymar*, or penſion aſſigned vpon Houſes, Lands, or whole Burroughes; this is

not giuen but to men, who by their valour haue done ſome notable ſeruice to the Prince, and deſerued well of the publique: Theſe Penſions are honourable, the recompence of their vertue, and the marke of their merit. It ſeemes that the Turkes haue borrowed the name of this recompence from the *Gracians*, who called it *Tymarion*, and Τιμὴ, which ſignifies Honour. Such Penſioners are called *Tymariots*, they are moſt commonly *Spahis* and Horſemen, who enjoy the honour and profit of ſuch Penſions taken out of the Lands in Turkey which belonging all vnto the Prince, by the right of Soueraigne Maſter of the perſons of all his Subjects, who are his ſlaues, he giues them to ſuch as haue made themſelues worthy by their good Seruice; as they doe with vs the Commanders of Military Order, or the Fees or Lands which the Princes haue inſtituted in our Countries to honour Gentlemen of merit, and to binde them to ſerue them vpon all occaſions. It is true that the continuance of ſuch fees, doth farre exceed that of the *Tymar*, for they paſſe vnto their Succeſſors, and this is temporall, and no man is ſuffered to enioy it any longer than it ſhall pleaſe the giuer. If the *Spahi* be not in his Equipage fit for a Souldier, if hee doth not ſerue with that care and diligence as hee ought, the Iudges which the *Sultan* appoints to viſit the *Tymar*, depriue him, and recompence another that may ſerue better, ſo the *Tymarriots*, or Penſioners of the Turks Court, are not vnprofitable mouthes, as in other places; there the credit of an inſolent Fauourite, cannot take them from vertue, to giue them to the idleneſſe of ſome one of thoſe which follow him, and idolatrize the greatneſſe of his fortune.

CHAP. XVIII.

Of the Grand SEIGNEVRS *Fauourites aduanced to the greatneſſe of the Empire, and of their fall.*

FEw Kings haue beene without Fauourites; and what reaſon were it to debarre the moſt eminent among men from that

that which is allowed to the moſt abject, that is to loue one man aboue all others, and to honour him with the effects of their friendſhip, by honours and greatneſſe, whereof they are the Maſters and abſolute Diſpoſers? Doubtleſſe the Soueraigne of Kings, who came into the World to teach both Men and Kings perfection, hath not denied them this libertie, when as he himſelfe gaue them an example, louing and fauouring aboue the ſmall number of men which were in his Ordinary Court, him whom hee thought moſt worthy of his fauours. But few Fauourites haue beene without inſolencie, whether it be that moſt Princes are not much carefull to make choice of men, whoſe vertues haue made them worthy of their friendſhip; or that the nature of fauour and honour which follow them, be ſuch, as it blinds their vnderſtanding, and puffes vp their ſpirits with pride. This Hiſtory hauing taken for its principall Subject, the Court of the *Othoman* Monarches, it ſhall ſeeke no farther for examples of this truth.

Ieſus Chri had Saint J the Euang for his Fau rite.

Hibraim Baſſa Fauourite to *Solyman* the Second, had attained to the height of greatneſſe which hee enjoyed by ſuch degrees. He was a Chriſtian, borne of a very baſe extraction: at the age of ſeuen or eight yeeres, they which exact the tribute of Chriſtians Children, tooke him from his Fathers houſe, and conducted him with a troupe of other young ſlaues to *Conſtantinople:* At his arriuall he was giuen vnto a *Baſſa*, who cauſed him to be bred vp carefully, and ſoone after preſented him to *Solyman*; This Prince to whom *Hibraim* was equall in age, tooke him into his affection, his ſeruice was alwayes more pleaſing vnto him, than that of the other ſlaues: He honoured him with the charge of *Capiaga*, who is Captaine of the Gate of the inner *Serrail:* From this place hee came to that of *Aga* or Colonell of the *Ianizaries:* Then the example of ſome great Men of the *Othoman* Court, ruined by the inconſtancie of Fortune, gaue vnto his ſpirit the firſt apprehenſions which the great Dignities of the Court giues vnto Fauourites which enjoy them, and ſerued as a bridle to reſtraine his paſſion: hee beſought *Solyman* not to aduance his fortune ſo high as he might fall with the greater ruine: Hee

Hibraim fau rite to *Solyn*

ſhewed him that a meane proſperitie, was more ſafe than all the greatneſſe, wherewith he would honour him: That his ſeruices ſhould be ſufficiently rewarded, if hee gaue him wherewith to ſpend his dayes in reſt, farre from the neceſſities of life. *Solyman* commended his modeſtie, and meaning to aduance him to the chiefe Dignities of his Empire, he ſware vnto him neuer to put him to death whilſt he liued, what change ſoeuer ſhould happen in his Court. But the condition of Kings which is humane, and ſubject to change, and that of Fauourites which is proud, and vnthankfull, ſhall cauſe *Solyman* to faile of his promiſe, and *Hibraim* of his faith and loyaltie, as wee ſhall ſee. In the meane time this Fauourite becomes a *Baſſa*, and ſoone after *Grand Vizir*, and Lieuetenant Generall of his Maſters Empire; his credit, his traine, his wealth, and the pompe of his greatneſſe, teach euery man that hee is the Arbitrator of Turkey. But his fortune is too great to be without Enuie; and it ſeemes vnreaſonable, that the higheſt trees which are on the tops of the higheſt Mountaines, ſhould be free from the violence of the windes. The Princeſſe Mother to *Solyman*, and *Roxillana* his wife, the beſt beloued of his *Sultana's*, enuie the credit of *Hibraim*, and his vnlimited authoritie is inſupportable vnto them: They practize his ruine, and imploy all their power both within and without the *Serrail*, to diſpoſſeſſe him: he finds it, and judging that the affections of a Mother and a Sonne are ſo naturall, and the loue of a Wife and a Husband ſo ſtrong, as there is not any fortune nor fauour in Court, which ſhould not feare the encounter, he reſolues to draw his Maſter out of *Conſtantinople*, and to remoue him from the imbracings of the one and the conuerſation of the other, and from the perſwaſions of them both. To effect it with the more pretext, he propounds the deſigne of the Warre of *Perſia*, and being in Counſell with three or foure *Baſſa's*, he perſwades *Solyman* in this manner. Sir, Great Kings muſt haue great deſignes: Their principall office is not only to preſerue the eſtate which their Anceſtors haue left them, but alſo to inlarge it and to extend the limits; the Sword wherewith the *Mufti* did gird

Velut arbitrum regni agebat ſe-rebaturq́ digredientem eo, magna proſequentium multitudine, ſaith *Tacitus* in the 13. Booke of Annals, ſpeaking of *Pollus* a freed Man to *Claudius* and his Fauourite.

your

your Greatneſſe, on the day of your Coronation, is not ſo much a ſigne of your Soueraigne power, as that you are bound to maintain and defend the truth of our Alcoran, and to publiſh its beliefe farre: The *Perſian* hath alwayes beene an Enemy to your Eſtate and Religion, and their Kings haue not had any ſtronger paſſion, then to ſee the ruines of the one and the other: The Hiſtorie of the Warres which our Predeceſſors haue had againſt them doth furniſh many examples; now you may be reuenged of their inſolencie, and lay at your feet theſe ancient Enemies of Turkey. *Tachmas* who is their King, is a man without valour and experience, his people are yet in neceſſitie, being the remainders of the warres paſt: Your Empire is flouriſhing, you are borne to great matters, and to you alone the deſtinies haue reſerued the glory of an abſolute triumph ouer the *Perſians*: Heauen doth promiſe it, Honour binds you, the weakneſſe of your Enemy inuites you, your Treaſures and a great number of fighting men, which attend your Commandements in Armes, furniſh you with meanes. Goe, goe, then great Prince, adde vnto your Crownes that of the Realme of *Perſia*, and to the Bayes which your valour hath gathered in *Hungarie* and at *Rhodes*, the Palme to haue ſubdued *Perſia*, and to haue tamed the moſt troubleſome of all your Enemies. To theſe perſwaſions hee added a tricke of his Trade. In *Damas* the chiefe Cittie of the Eaſt, there liued an excellent Magician, called *Mule Aral*, he drawes him to *Conſtantinople*, and makes vſe of his Predictions to further his deſignes; he ſpeakes with him, and hauing taught him what to ſay, hee brings him to *Solyman*. This Sorcerer foretold the *Sultan*, that hee ſhould take the principall Places of *Perſia*, and ſhould be crowned King of that Realme: All this makes him reſolue to goe to horſebacke, and the warre was concluded: The teares of the Mother, nor the ſweet kiſſes of the Wife, could not fruſtrate this deſigne: Theſe poore *Sultana's* ſee the order of the Eſtate ouerthrowne by a Fauourite, and their perſons contemned by *Hibraim*, who carried him from them, and drew him farre from their juſt jealouſies; but the mine, into the which inſolencie dragges it ſelfe, is inuitable.

Hi-

Hibraim by this retiring, deferrs his loſſe, but doth not auoid it; hee ſhall returne from the warre of *Perſia* to dye in *Conſtantinople* ſtrangled with a Halter: The ſequell of the hiſtorie will tell vs. In the meane time *Solyman* departs, with aboue ſix hundred thouſand men, moſt Souldiers: *Hibraim* goes before to make the way with a powerfull Armie, he paſſeth at *Aleppo*, and fortifies it: From thence he goes to *Carahemide* a Towne vpon the Frontiers of *Meſopotamia* or *Dierbetch*, built vpon a ſtrong ſituation: *Vlama* a great Noble-man of *Perſia* commanded therein: his qualitie and valour had bound *Solyman* to make him gouernour; hee had formerly married the Siſter of *Scach Tachmas*, ſonne to *Iſmaell Sophi*, and then King of *Perſia*, who diſcontented for ſome diſgrace in Court left *Perſia*, and came to ſerue the Turke. *Hibraim* gaue him thirtie thouſand men, and ſent him before to diſcouer the Enemies countrie. *Vlama* who knew the language and the countrie, approached neere vnto *Tauris*, whereas *Sultan Muſa* a neere kinſman to the King commanded: Being aduertiſed of the approach of the Turkiſh Troupes, and finding himſelfe too weake to attend them, abandons the Citie: *Vlama* enters and takes it: *Hibraim* who followed him neere came ſpeedily, fortifies it, and in a new citadell which he cauſed to be made, hee placed three hundred and fiftie peeces of Ordinance, and ſent to aduertiſe *Solyman* of this good ſucceſſe. Neuer fauorite held himſelfe ſo happie, nor ſo powerfull ouer the enuie of his Enemies: But he ſhall finde his miſreckoning. *Solyman* aduanceth, comes to *Tauris*, and ſtayes three weekes, to ſee if *Tachmas* had any will to come and encounter him. But hee had neither power nor will. Hee was retired into the Mountaines, expecting greater forces than his owne, that is to ſay, that hunger and the neceſſitie of all things, with the rigour of winter, might force his Enemie to retire: They followed ſoone after: the Northern winds, the Snow, Froſt, and want of victuals forced *Solyman* to take his way to *Curdiſtan*, which is *Aſſyria*, hauing left thirtie two thouſand men in Garriſon within *Tauris*, vnder the command of *Vlama*, of *Iadigiarberg* and *Siruan Ogly*. *Tachmas* who

was

was watchfull ſeeing the Turkiſh Army farre from *Tauris*, approcheth with ten thouſand men: The Garriſon go forth to encounter him and charge him; but *Iadigiarberg* a notable Coward, growing amazed fled, and put all the reſt in diſorder, and gaue the aduantage to *Tachmas*, who recouered *Tauris*, and brought a notable change, cauſing the three hundred and fifty Cannons which were in the Citadell to be moulten, whereof he made *Mauguris*, which is a Coine of *Perſia*, and ſo that which was the terrour of his people, became the delights of their affections: *Solyman* in the meane time conquered *Curdiſtan*, and *Baggadet*; he tooke *Babylon*, where he was crowned King of *Aſſyria* by the *Caliphe*, but not of *Perſia*, as the Magitian had promiſed him. Winter was now ſpent, and the Spring approached: *Vlama* and *Hibraim* perſwaded *Solyman* to returne to *Tauris*, to puniſh the raſhneſſe of *Tachmas*: He returnes with his Army, and being within few dayes march, *Tachmas* abandons the City and retires, burning and razing whatſoeuer he found in the way, to ſtay his Enemy from following: The Turkes re-enter *Tauris* and their rage puts all they find to fire and ſword, not ſparing ſenceleſſe things; the ſtately Pallaces became the ſubject of their furie, and the Citie was the pittifull remainder of a ſacke and a cruell ſpoyle. *Solyman* retires, giuing order that his chiefe forces ſhould be in the Reare, leſt the enemy ſhould follow and charge them behinde. *Tachmas* was wonderfully diſcontented, to ſee this fearefull ſpoile in his Country, and in the Capitall Citie of his Realme, and could haue no reuenge; when as one of his *Satrapes*, or Gouernours, a *Caramanian* by Nation and the moſt reſolute man in his Court, ſirnamed *Deliment*, for his courage, (that is to ſay Foole) offered himſelfe, and promiſeth (ſo as hee would giue him troupes) to follow the Enemie and to ouertake him, and when hee ſhould thinke leaſt of it, to make him pay for the ſpoile which he had made in *Perſia*. *Tachmas* grants what he demands; *Deliment* goes his way, he runs or rather flies towards the place where the Enemie was: His Spies bring him word, that the Turkes were camped neere vnto *Bethlis*, tyred

with

with long marches, and with the toile of a troubleſome way; that they ſlept without Guards, without watch, and without any Sentinels, ſo as it would be eaſie for him to ſurprize them, if he would make his troupes to double their pace: *Deliment* makes more ſpeed than they requi ed, hee drawes neere vnto the Turkes at the ſhutting vp of the day, and in the night goes to ſurprize them, inuirons them, chargeth them, beats them, kils the greateſt part, and takes the reſt priſoners, few eſcaping by flight. *Solyman* vnderſtood the next day of the loſſe of his men, and ſeeing the ſmall troupes he had remayning, findes foure hundred thouſand men wanting, of thoſe which followed him from *Conſtantinople*, the which were dead in *Perſia*, either ſlaine by the Sword, or famiſhed with hunger, or frozen with colde, the which made him returne towardes his *Serrail*. He comes to *Aleppo*, and ſoone after to *Conſtantinople*, and deteſts in his ſoule, the Counſellour of this Voyage and the Warre of *Perſia*. The *Sultana's* finde at his returne, an ample ſubject to ruine *Hibraims* fortune, and to be reuenged of the preſumption hee had vſed againſt them. They obſerue the murmuring of the people againſt this Fauourite, and what the great men ſpake of him, and make it knowne to *Solyman*. Moreouer, as they were buſie to ruine his greatneſſe, they diſcouer that this *Baſſa* fauoured the Houſe of *Auſtria*, and that he had ſecret intelligence with the Emperor *Charles* the Fift, an Enemy to his Maſter: This treachery being auerred, it did wholy ouerthrow that which the *Sultana's* had already ſhaken. *Solyman* to whom they had made knowne the truth of all this, concludes his death; but the promiſe and oath which he had made vnto him not to put him to death whileſt hee were aliue, ſuſpends the execution vntill hee might find a Diſpenſation by the aduice and authoritie of the chiefe Preiſts of his Law; hee takes counſell of the moſt Learned; one of the number giues him a pleaſant *Expedit*, to free himſelfe of the *Baſſa*, and yet to keepe his word. You haue ſworne, Sir, ſaith he, not to put him to death, whileſt you are liuing; cauſe him to be ſtrangled when you are aſleepe: Life conſiſts in a vigilant action, and he that ſleepes doth not truly liue: ſo you

may

may puniſh his diſloyaltie, and not violate your oath. Doubtleſſe if *Solyman* were dead when hee ſlept, according to the ſaying of this *Taliſman*, hee hath reuiued many times whileſt he liued. This Prince ſeekes noe more, he contents himſelfe, to haue found a Clergie man which abſolues him for this deed: He ſends for *Hibraim Baſſa* to the *Serrail*, hee cauſeth him to ſupp with him, and ſupper being ended hee letts him ſee his crymes by his owne letters written to *Charles* the fift, and *Ferdinand* his brother; hee reproaches his ingratitude and commands his dumbe men to ſtrangle him whileſt he ſlept, and thereupon went to Bed. Thus ended the life and greatnes of *Hibraim Baſſa* fauorite to *Solyman*: For an example, that if the fortunes of the Court ſhine like gold, they breake like glaſſe. His Maiſter had aduanced him more then hee deſired, fearing a fall in the beginning of his fortune, into the which he did precipitate himſelfe by his diſloyaltie: he ſupported the continuance of his greatneſſe vpon his Princes Oath: But they were humane, and their nature is to haue no other ſtay, but the declining where they ſlide. A Courtiers fauour is neuer durable, if it hath not Iuſtice and Pietie for Companions, which makes them zealous towards God, and well deſeruing of men: If theſe parts be found in a Fauourite, they make enuie to yeeld, and impoſe ſilence to the bittereſt ſlander. *Hibraim Baſſa* had not theſe good qualities: his former ſeruices had deſerued ſome ſhare in his Maſters affections; but his pride againſt the *Sultana's*, and his treachery againſt *Solyman* made him vnworthy of that which he enjoyed. So the Lion of *Lybia* wipes out with her long taile the ſteps of her feet: the inſolencie which followed, defaced all the good which went before. To enjoy the fauour of the Court, they muſt haue ſo ſtrong and generous a ſpirit, as they muſt neuer ſuffer themſelues to be tranſported with pride, nor dejected with amazement, but remayning in a commendable equality, continue couragiouſly in doing well.

Cuncta mortalium incerta; quanto plus adeptus foret tanto ſe magis in lubrico diſtitant. Tacit. li. 1. Annal. ſpeaking of *Tiberius* who diſcourſed in this manner to the Senate

The example of the fortune and diſaſter of *Hibraim Baſſa* ſhall be followed in this Hiſtory with that of the great credit, proſperities and diſgraces of *Baſſa Derneir*, a Fauourite to

Dernier Fauorite to *Achm*

Achmat the firſt, Brother to *Sultan Muſtapha*, who raigned of late yeares. This man of a baſe condition laboured in the Gardens of the *Serrail*, when as hee began to enter into fauour: *Achmat* in his Garden-walkes, ſeeing his iouiall humour, tooke many times delight in his tales, ſtayed to ſee him worke, and in the end ſo affected him, as without knowledge of any other merit, he made him *Boſtangibaſſi*, or great Gardiner; This charge (as we haue ſaid) is one of the goodlieſt of the Turkiſh Empire, being then void by his death who had enioyed it: Therein *Dernier* ſerued with ſo great care, and made himſelfe ſo pleaſing to his Maſter, as he bound him to make him greater. The Generall of the Sea dies, and *Achmat* giues him the place: he doth it with that luſtre and pompe which followes this dignitie; he cauſeth the Galleyes to be armed, goes to Sea, takes all he meets with, and ſailes ſo happily as the inconſtant windes ſeemed to fauour him, and the moſt inconſtant Elements ſeeme to joy in the happineſſe of this new Fauourite; his courſes are fortunate, and his returne glorious: But the Sea of the Court more ſtormie than the Sea it ſelfe will one day teach him that it doth amaze the beſt Pilots, and will make him feele to his diſgrace, a more troubleſome ſhipwracke, than he could haue found vpon the waues of the *Leuant* Seas: The reception which hee found at his returne, and the triumph wherewith hee is honoured after the taking of many Chriſtian Veſſels, are felicities which flatter, and deceiuing him, make him imagine that happineſſe it ſelfe did him homage. *Achmat* cheriſhed him more than himſelfe, and had no reſt, vntill hee had aduanced him to the height of the proſperities of the Court: That is to ſay, to the Dignitie of *Grand Vizir*, Lieutenant Generall of his Empire: Soone after it fell void, and hee beſtowed it on him, with theſe words of affection: There is not any thing in my Eſtate, how great ſoeuer it be, which thy vertues, and the affection thou beareſt to my ſeruice, hath not well deſerued. Thus *Dernier* became the firſt man of the Turks Court, and his Maſter was ſorry, that hee could not make him the prime Man of the World. In this charge hee reſtored many good

Nihil eſſe tam excelſum, quod non virtutes iſta, tuumq; in me animus meruantur, Tacit. lib. 1. Annal. *Tiberius* ſpake ſo to *Seianus* his Fauourite, who demanded *Liuia* in Marriage.

good Lawes, which diſorder had ouerthrowne; hee reduced euery man to his duty, ſtrooke terrour into the Magiſtrates: and let the Souldiers know that they were vnworthy to make their Muſters, and to receiue the pay, if they be not in caſe to ſerue. Theſe things doubtleſſe had crowned his name with new glory, if violence and crueltie had not blemiſht him: He cauſed more men to be executed in one day, than his Predeceſſours had done in a whole yeare: The leaſt ſuſpition of a Crime was culpable of puniſhment, and this Fauourite made leſſe account of the life of men, than of the Coleworts which hee had ſometimes planted in the Gardens of the *Serrail*. But violence is neuer durable, and that Fauourite which followes it ſuffers himſelfe to bee led to his owne ruine. *Hee that kils, ſhall be killed* (ſaith God) *hee that loues bloud ſhall periſh in bloud*. Doubtleſſe, it is a miſerable thing in Princes Courts, and prejudiciall to a whole Eſtate, that a baſe fellow, and a man of nothing, without vertue or merit ſhould be aduanced to the qualitie of a Fauourite; maſter the affections of his Soueraigne; and enjoy the prime Dignities of an Empire: For ſuch perſons are moſt commonly cruell; contemne the Nobilitie, and make no account of vertue, as being ignorant of the one and the other. *Derneir* in all theſe Offices had gathered together great treaſures, the which with his extraordinary ſeueritie, furniſh matter of Enuy to the other *Baſſa's*, who all joyntly vndertake his ruine, and labour ſo carefully therein, as they find meanes to entertaine *Sultan Achmat*, with the inſolencies of his carriage: he heares them, belieues part of that which they tell him, and growes ſo violently jealous of the credit and authoritie of *Dernier*, that he reſolues to free himſelfe of him; he concludes his death, and commands the execution to a troupe of the *Capigis* of his *Serrail*, who receiued commandement to ſtrangle him, as ſoone as he ſhould come: But hee will trouble them to performe it, they ſhall not finde in him a delicate fauorite, bred vp from his youth in the ſoftneſſe of the Court, he will defend his life couragiouſly, and let them ſee that a man, which hath long time handled a Spade and a Mattocke, is not ſoe eaſily maſtered. *Achmat* ſends for

[illegible] he comes and ſtands amazed when he [illegible] the paper which was made againſt him; he goes into [illegible] where Captaine of *Capigi* vpon him in [illegible] and in the Hall about [illegible] from them, and runs vpon his de[illegible] through the hall running in his hands, and with his fiſts [illegible] many [illegible] Notes flat, puts [illegible] and [illegible] that held the [illegible] and puts him out of [illegible] which had taken hold of [illegible] and remained [illegible] which did [illegible] him, and [illegible] him: The feare of puniſh[illegible] which [illegible] and [illegible] the will of the [illegible] and the ſhame that one [illegible] ſhamed [illegible] all, adiuted one of the [illegible] to *Dernier*, [illegible] he gaue him a great blow at the [illegible] his thigh, and ouer[illegible] him, then they put the cord about his necke and ſtrang[illegible] him. Thus [illegible] his life, which gouerned the whole Turkiſh Empire, and ſtrooke a terrour into the greateſt: The [illegible] rumours and the humble diſcourſes of the Gardiner, had raiſed him to the greateſt fortune that a Courtier could find in all the world; and the inſolencie and pride of the *Grand Vizir* had humbled him, and deliuered him to the mercie of a dozen Raſcals which [illegible] him: For a new example, that fauour is not durable, if it haue not moderation for its compa[illegible]nion, and Iuſtice and Piety to ſupport it. His bodie is buried without pompe or honour, his treaſure came vnto the *Sultan*, and his name was ſo forgotten, as in three dayes they did not *know* in Court if there had beene any ſuch man. The which may ſerue for a leſſon to great Men, which poſſeſſe their Princes, that the courſe of a boundleſſe and proud fauour in Court is like the flight of a Bird in the Aire, the paſſage of a Ship at Sea, or the gliding of a Serpent vpon the ſtones, where there remaines no ſhew.

Laſtaf Pauu-Mahomet

This thing happened at *Conſtantinople* in the yeare 1606. But of a later date in the yeare 1614. *Naſſuf Baſſa*, of whom we haue formerly made mention, *Grand Vizir* of the Turkiſh Empire

Empire and fauorite to the ſame *Sultan Achmat*, gaue (by the fall of his fortune) as much amazement to the Eaſt, as his proſperities had giuen admiration: his riches were greater and his credite more abſolute then the two former fauourites; but his extraction and Birth as baſe as theirs, and his pride equall. Hee was Sonne to a Greeke Prieſt, borne in a little Hamblet neere to *Salonica*. The Collectors of the tribute tooke him from his Fathers houſe in his infancie, and led him to *Conſtantinople*, where hee was ſold for three Sultanins, (which is foure and twentie ſhillings of our ſterling money) to an Eunuch of the *Serrail*, who bred him vp vnto the age of twentie yeeres. Then hee ſold him to a ſteward of the *Sultana* Mother to *Achmat*, to ſerue him in his charge. This Man ſoone found in his ſlaue the eminent gifts of a free ſpirit, which is inlightned with dexteritie: and holding him fit for greater affaires then thoſe of the houſhold, wherein hee imployed him, hee gaue him the ouer-ſight of the building of a rich and ſtately *Moſquee*, which the *Sultana* Mother cauſed to bee built at her charge, to bee an immortall marke of her pietie and magnificence. Hee proſpered ſo well in this charge, and gaue ſo good proofes of his Iudgement, as hee gaue good content vnto the *Sultana*, and had ſuch part in her liking and affection, as ſhee made him Superintendant of her houſe. In this Dignitie hee let the whole *Serrail* See, what an able and ſufficient Man may doe when hee is imployed in affaires; his merite came vnto the knowledge of *Sultan Achmat*, who would haue him to his ſeruice. Thus hee changed Maſter, and mounted to a new Dignitie. *Achmat* gaue him the place of *Capigibaſſi*, ſoone after he made him *Baſſa* of *Aleppo*, where hauing finiſhed the time, which they giue to ſuch Gouernors, they honoured him with the Dignitie of Gouernor Generall of *Meſſopotamia*: hee parted from *Conſtantinople*, hauing the traine, attendance and pompe, of a Turkiſh Vice-roy. The commoditie of this Prouince, Frontier to *Perſia*, filled his Cofers with treaſure, and his Spirit with ambition. Hee knew that hee was very neceſſarie for his Maſter, he ſaw that the Neighbour-hood of the *Perſian*, might by ſecret intel-

ligences with him bring him great wealth. This imagination flatters him, and his auarice followes him: hee abandons his fidelitie to the offers which the *Perſian* King made him, and practiſeth in ſecret with his Miniſters, and fauoureth what hee can, the Enemy of his Soueraigne Prince. *Achmat* is aduertiſed, and louing him ſtill with paſſion, diſſembles his cryme and reſolues to gaine him to himſelfe, to diſ-ingage him from the *Perſian*, and to content his ambition with any thing hee could deſire in his Empire. To this end hee ſends for him to *Conſtantinople*, and at his ariuall gaue him the place of *Grand Vizir*, which *Serdar* had newly left, and with it the beſt and richeſt of this *Baſſa's* ſpoyles. Moreouer he promiſed to giue him the *Sultana* his Daughter in Marriage. All theſe things are ſignes of the great bountie of *Achmat*, thus to honour a Traitor, who deſerued rather a ſhamefull death, then the firſt dignitie of the Turkiſh Empire; they will in-like ſort be a teſtimonie of the ingratitude of the fauourite, who will abuſe them. For an example that too indulgent a Prince to a notable Traitor, doth furniſh him with meanes to do worſe. *Naſſuf* being now *Grand Vizir* & with aſſurance to be Sonne in law to his Maſter, goes to horſe-backe, and in qualitie of Generall of an Armie, leads the forces of Turkey againſt the *Perſian*, enters with them into his Countrie, makes a generall ſpoyle, and forceth *Ka Abbas*, who is King at this Day, to demaund a peace, and in the meane time grants him a truce for ſix Moneths. Hee parts from *Perſia*, leading with him the Embaſſadour of *Ka Abbas*, hee comes to *Conſtantinople*, enters in pompe, hee is receiued not onely as the vanquiſher of *Perſia*, but as the reſtorer of the *Othoman* eſtate. The cuſtome of Turkey binds the *Baſſa's* when they returne from their gouernments, and the Generals of Armies from the Warre, to make a preſent vnto the *Sultan*. *Naſſuf* at his comming exceedes the magnificence of all the Preſents that euer entred into the *Serrail*, ſince the Turkes eſtate was ſetled, for beſides a thouſand rarities which hee brought from *Perſia*, to the *Sultan* his Maſter; he preſented him with a Million of Gold coyned, and within few dayes after

after married his Daughter. This is the aſcent and height of his fortune: Behold the deſcent. *Achmat* ſaw that *Naſſuf* exceeded the ordinary of all the other *Vizirs* which had ſerued him, that his treaſure did equall his, if not exceed it: He conceiued a jealouſie (abundance of riches is many times criminall and offenſiue to Princes) and growes into diſtruſt of his actions. The *Baſſa's* hauing ſome vent thereof by ſome of the *Agalarie*, Eunuches of the Chamber, labour to informe him of the carriage of *Naſſuf*. The *Baſſa* of *Babylon* knew more than any Man, they cauſe him to come to *Conſtantinople*, and obtained ſecret audience for him: This Man did plainly diſcouer vnto the *Sultan*, that the *Baſſa Naſſuf* betrayed him, for the which hee drew great Penſions from the *Perſian*, to whom hee wrote the ſecrets of his moſt important affaires. *Achmat* well informed of the diſloyalties of his Fauourite, reſolues not to leaue them vnpuniſhed, and preſently concludes his death: He giues the charge to the *Boſtangibaſſi*, which is the great Gardiner: *Naſſuf* is aduertized by the *Sultana*, which was moſt fauoured, being his Penſioner, that *Achmat* was much diſcontented with him: This amazeth him, hee faines himſelfe ſicke, and keepes his bed; the *Boſtangibaſſi* comes to his Lodging, and demands to ſpeake with him in the *Sultans* name, hee excuſed himſelfe vpon the diſcommoditie of a violent purgation which troubled him: The *Boſtangibaſſi* preſſes it, and tels him that hee would not returne vntill hee had ſpoken with him; that the *Sultan* had commanded him to ſee him, in what eſtate hewas, & to learn from himſelf the newes of his health. Then *Naſſuf* commanded they ſhould ſuffer him to come: There the *Boſtangibaſſi* complements with him concerning his indiſpoſition, and aſſured him that he ſhould be ſoone cured: he might boldly ſpeake it, ſeeing hee carried the remedie in his pocket. After ſuch like diſcourſes of courteſie, he drew out of his pocket a commandement from the *Sultan* written to *Naſſuf*, to ſend him the Seales of his Empire. *Naſſuf* obeyeth, cauſeth them to be brought vnto his bed, wraps them in his Handkercher, ſeales them with his owne Seale, and giuing them to

Auri vim ata opes principib infenſas eſſe. ſaid *Sofibius* Gouernour *Britannicus* ii *Tacit. lib. 11. Annal.*

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the *Boſtangibaſsi* kiſſes them, and intreats him to aſſure his Maſter, that he had kept them faithfully, and had neuer ſealed any thing which was againſt his ſeruice: Then hee thought that the diſcontentment whereof the *Sultana* aduertized him, would haue no other ſequell but to depriue him of his charge, which they call in this Court to be made *Manſul*, and that by the helpe of his friends and the force of money, hee might be reſtored in a ſhort time. His miſreckoning was not farre off; the *Boſtangibaſsi*, being now in poſſeſſion of the Seales of the Empire, drew forth another Commandement to *Naſſuf* from the ſame *Sultan*; to ſend him his head: Then *Naſſuf* cried out, calling Heauen and Earth to witneſſe of his innocencie; he deſired to ſpeake with the *Sultan*, and intreats the *Boſtangibaſsi* to conduct him; he excuſes himſelfe, that he had no other charge but to ſee him ſtrangled by ten or twelue *Capigis* which attended him: Vpon this refuſall he conteſted long; but ſeeing to deferre his end, was but to prolong his diſtemperature and griefe, he reſolues to die, only hee demands of the great Gardiner to ſuffer him to goe and waſh himſelfe in a Chamber neere by, to depart this World in the eſtate of puritie, according to the Turks beliefe, which hold the waſhing of the body for the purification of the ſoule: This grace alſo was denied him. Then he abandons his life to the *Capigis* who were about his bed: they put a cord about his necke, and not able to ſtrangle him ſo ſpeedily as they deſired by reaſon of his extraordinary fatneſſe, one of them drew a Knife out of his pocket, and cut his throat. *Achmat* would ſee him dead, to be the better aſſured; and then appointed his buriall among the common people without any honour. Such was the fortune of *Baſſa Naſſuf* and ſuch his fall: His good wit had raiſed him to theſe great Dignities of his Empire, and his pride caſt him downe, hauing long enjoyed the fauour of his Maſter, and made no good vſe of it: His riches equall to his fortune were extraordinary; the Officers of the treaſure, which were imployed to take an Inuentory of his goods, found in his Cofers in Sultanins, (which is a Coyne of Gold) fiue hundred thouſand pounds ſterling, in Siluer coyned three hundred and

Tacitus in the fourth Booke of his Annals, ſpeakes as much of *Suillius* in theſe words, *Quem vidit ſequens ætas præpotentem venalem & Claudij Principis amicitia diu proſperè, nunquam bene*

and eight thouſand pounds ſterling, the quantitie of three buſhels of precious Stones not yet wrought, a buſhell of Diamonds not ſet, and two buſhels of goodly round Pearles. His Armory was furniſhed with aboue a thouſand rich Swords, whereof the leaſt had the Hilt and Pomell of ſiluer, and amidſt this number there was one all ſet with Diamonds, valued at twentie thouſand pounds ſterling money: The Chambers of his Lodging and his Wardrobe, were richly hanged with Tapeſtry of *Perſia* and *Caire:* Many rich ſtuffes of ſilke and gold excellently wrought, did augment the quantity of his precious Moueables; In his Stables were found aboue a thouſand great Horſes of price, foure hundred and fortie Mares of *Arabia* and *Egypt*, as beautiful as any Painter could repreſent, with this there were many thouſand Camels and Moiles for his Baggage when hee trauelled: In his baſe Courts they numbred a hundred thouſand Oxen, Kine, and Sheepe: the number of his ſlaues exceeded foure thouſand. With this great wealth he might haue done great good, if he had had a friend to giue him good counſel (but great proſperities haue not any) who might haue contained him by wiſe aduice, within the limits of his dutie. Thus the fauours and pomps of the Court paſſe away. Thoſe of Turkey, culpable of the leaſt crymes, yea thoſe which are innocent are of no longer continuance. For if the Court in what place ſoeuer, bee a Sea full of waues, that of the *Othoman* is alwayes beaten with ſtormes, and toſt with Tempeſts: The winds of the *Sultana's* paſſions, which are moſt cheriſhed by the Prince, the couetous deſires of the Enuches which ſerue him, and are his familiars, baniſh the calme, and are the cauſe of ſuch like ſhipwrackes, if they dee not pacifie the greedineſſe of the one, in glutting them with preſents, and the auarice of the other by great penſions. And although they take this courſe moſt commonly, yet notwithſtanding they are oftentimes allarmed, ſuffer troubleſome apprehenſions, and liue alwayes in feare and diſquietneſſe. To teach men, which admire and adore the luſtre of ſuch fortunes that their perfecteſt ioyes are fruitfull in ſorrowes: And when they thinke to make their Paradice in this World, then they carry their Hell with them.

CHAP. XIX.

Of the Grand Seigneurs *Armes and Seales.*

THe Turkes who eſteeme vertue by its price haue no Armes, nor Sirnames: The Lawes eſtabliſhed and ſeuerely obſerued among them, which haue made them ſo powerfull vpon earth, would thus baniſh out of Turkey (although ſomewhat prepoſterouſly) this ſubject of vanity in Families, and force men rather to ſupport their glory vpon their owne merit, than in the vertue of their Anceſtors which is not theirs: For this cauſe in their Monarchy, the ſonne of a great *Baſſa*, is leſſe eſteemed than he of a Waterman, if he hath leſſe vertue: All the aduantage hee can challenge, to be borne of vertuous Parents, is to tearme himſelfe their ſonne. As for example, *Muſtapha* the ſonne of *Sinan* ſhall be called *Sinanogli*, that is to ſay, the ſonne of *Sinan*: The reſt of his glory muſt be ſupplyed by himſelfe, and not borrowed from his Father. Their Emperours haue no Armes, and the Family of the *Othomans* neuer beare any. They defaced in the ſiege of the *Grecian* Empire, thoſe of the moſt Illuſtrious Family of the *Paliologus*, who were the Soueraigne Monarches, who carried gloriouſly the Titles of their triumphant proſperities, by foure Letters ſeparated diſtinctly, which the *Greekes* call *Vita*, and not Fuſils, as ſome haue dream't, theſe Letters ſignified in the ſame Language, Βασιλεὺς. Βασιλέων, Βασιλεύων Βασιλευόντων, that is to ſay, *King of Kings, raigning ouer them that raigne.* It is true the Turkiſh Princes, haue ſome kinde of Marke or Enſigne, rather of their Empire than of their Family: for when as they repreſent it, they paint the Globe of the World, with a Creſcent or halfe Moone on the top; and in their Armies, their Enſignes haue no other deuice but the ſame Creſcent: their Towers and Steeples carry it, yea the Pilgrimes which goe to *Mecqua*, carry it on the top of their ſtaues: the which ſhewes that this Creſcent is rather a marke of their Religion, then of the Imperiall Race. Wee haue

haue obſerued in our Hiſtory of their Religion, the Miracle which *Mahomet* their Prophet brags hee had done, when as he repaired the Moone which was torne, and all in pieces, after he had drawne it from Heauen and put it into his ſleeue: The Turkes which count their Moneths by Moones, ſhew the veritie hereof, when as they proſtrate themſelues in the beginning thereof, before the Moone, and lifting vp their eyes to his brightneſſe, they pray vnto God that hee will grant them the grace to begin happily, to continue in like manner, and to end with good ſucceſſe the courſe of this Starre.

The Imperiall Seale of the *Grand Seigneurs* of Turkey, hath no other figure, but certaine *Arabian* Characters, which expreſſe their name, that of their Father, and note the pride of the felicity whereof they brag. *Achmat* the Emperour, who died in the yeare 1617, had cauſed theſe words to be grauen in the Seale, wherewith his Patents were ſealed: *Achmet ibni Mehemet Cham Sadet*: that is to ſay; *Achmet ſonne to Mehemet, Emperour alwayes victorious.* The other *Othoman* Monarches, haue in a manner the ſame deuice, the names only changed: It is true that the *Arabique* Letters are ſo interlaced one with another (in a manner like the Cyphers, wherewith they expreſſe their names in *France*) as few men in his Eſtate, can expound them: only the *Vizir*, or he which ſeales hath the perfect knowledge. This manner of grauing their Seales only with Letters, hath beene imitated only from their Prophet: For the Turkiſh Monarchy, and all that depends thereof, hold it a glory to haue for their principall ſupport, the Religion which he profeſſeth, and to haue no other intereſt but his: *Mahomet* the Authour of the Alcoran, cauſed words only to be grauen in his Seale, and wordes without truth; which were theſe, *Mahomet the Meſſenger of God.* This Seale was made ſeuen hundred and fiue or ſix yeares before that *Othoman* the firſt Prince of that Family, which raignes at this day in the Eaſt, had ſealed the Turkiſh Monarchy: and ſince, we doe not read that any Turkiſh Emperour hath had any other Armes for their Seales than the Characters and *Arabique* words: Thus theſe men by words not

caſt into the wind, as many other Princes doe, but grauen, haue by the eſteeme which they haue made of the vertue of men which haue ſerued them, ſubdued the Emperour of *Conſtantinople*, rauiſhed that of *Trebiſonde*, ſeazed vpon *Egypt*, *Paleſtina*, *Damas*, *Pamphylia*, *Cilicia*, *Caramania*, and all *Natolia*, vanquiſhed *Rhodes* and *Cyprus*, triumphed ouer *Gracia*, *Albania*, *Illyria*, and the *Tribalians*, and likewiſe doth by his Armes poſſeſſe the beſt parts of *Moldania*, *Tranſilmania*, and *Hungary*, and without doubt, their Conqueſts had extended farther into the Prouinces of Chriſtendome, if Heauen had not giuen them bounds, and ſtayed their courſes, by the troubles of the *Othoman* Houſe, and the death of its Princes.

CHAP. XX.

Of the Death, Mourning, Funerall, and Burying, of the Grand SEIGNEVRS, *Emperours of* Turkey.

THe Kings which receiue tribute from ſo many Nations pay it vnto death, and the condition of their periſhing life, makes them to ſuffer this equalitie with other men, to returne vnto duſt the common beginning of all men liuing: the which ſhould incite them the more to forget the glory of their Name, and to repaire by their goodly and royall actions, the ſhortneſſe of their dayes, to the end they may paſſe from the diſquietneſſe of an vncertaine Raigne, to the eternall reſt of a heauenly command, and change their Crownes which are not durable, to the Diadems of an Empire which hath no end. The Turkiſh *Sultans* ſpend their dayes farre from theſe wiſe thoughts in the ſhadow of their *Serrail*; in the midſt of pleaſures, with their *Sultana's*; the effeminacie of their exerciſes, doth blemiſh their glory, and duls their ſpirits, corrupts the humours of their Bodies, and ſhortens their liues: For delights kill more men then the ſword. When they are ſick, the *Lechi*

ni Baſſi, who is the chiefe of the Phiſitians, aſſembles the reſt within the *Serrail*, and ſhuts himſelfe vp with them, where they labour for the cure of their Maiſter, with that care which wee haue formerly mentioned. Remedies are but for helpes, they draw them not from the Bed, whereas their life and pride muſt haue an end: They die, and leauing their Scepters and Crownes, with all that which the World adores, they carry nothing with them but the good they haue done liuing, yet vnprofitable to their ſoules health, ſeeing they haue not Truth for their Guide. The Prince which is to ſucceed puts on Mourning, and attires himſelfe in blacke for a ſhort time, hee couers his head with a little Turbant, and doth teſtifie by his exterior ſhew, the griefe hee hath for the loſſe of his Predeceſſour, although that in his ſoule, hee feeles the moſt ſenſible joy that euer hee had. Thus *Selym* the Third ſhewed himſelfe before the Body of *Solyman* the Second, his Father, who dyed in *Hungary* at the ſiege of *Sighet*: All the *Baſſa's* weare little Turbants in ſigne of Mourning: And if the Emperour dies in the Warres as *Solyman* did, all the Enſignes and the Standard Royall, are turned downward towards the ground, vntill the new *Sultan* takes his Royall Robes, and puts on a great white Turbant, the which is done ſoone after: Then they cry as wee haue formerly related; That the ſoule of the Inuincible Emperour *Sultan N.* enjoyes the immortall glory and eternall peace: That the Empire of *Sultan N.* may proſper with all felicitie. But they interre them all in *Conſtantinople*, ſince they ſetled the Seate of their Empire in that place: Before, their Tombes were erected at *Pruſſia* in *Aſia*, the place of their firſt Domination: their Funerals are made in this manner.

The Emperours Body is carried in a Coffin couered with Linnen very rich, or of Veluet: His Turbant is ſet before it, with a Plume of Herons Feathers: The *Taliſmans*, *Santons*, *Alphaquis*, *Dervis*, and the like rabble of the Alcoran, carry in their hands Tapers lighted, to ſhew that their Prophet is the Ape of Chriſtianity; goe before ſinging in their Language ſuch Verſes, *Alla rahumani arhamubula Alla*,

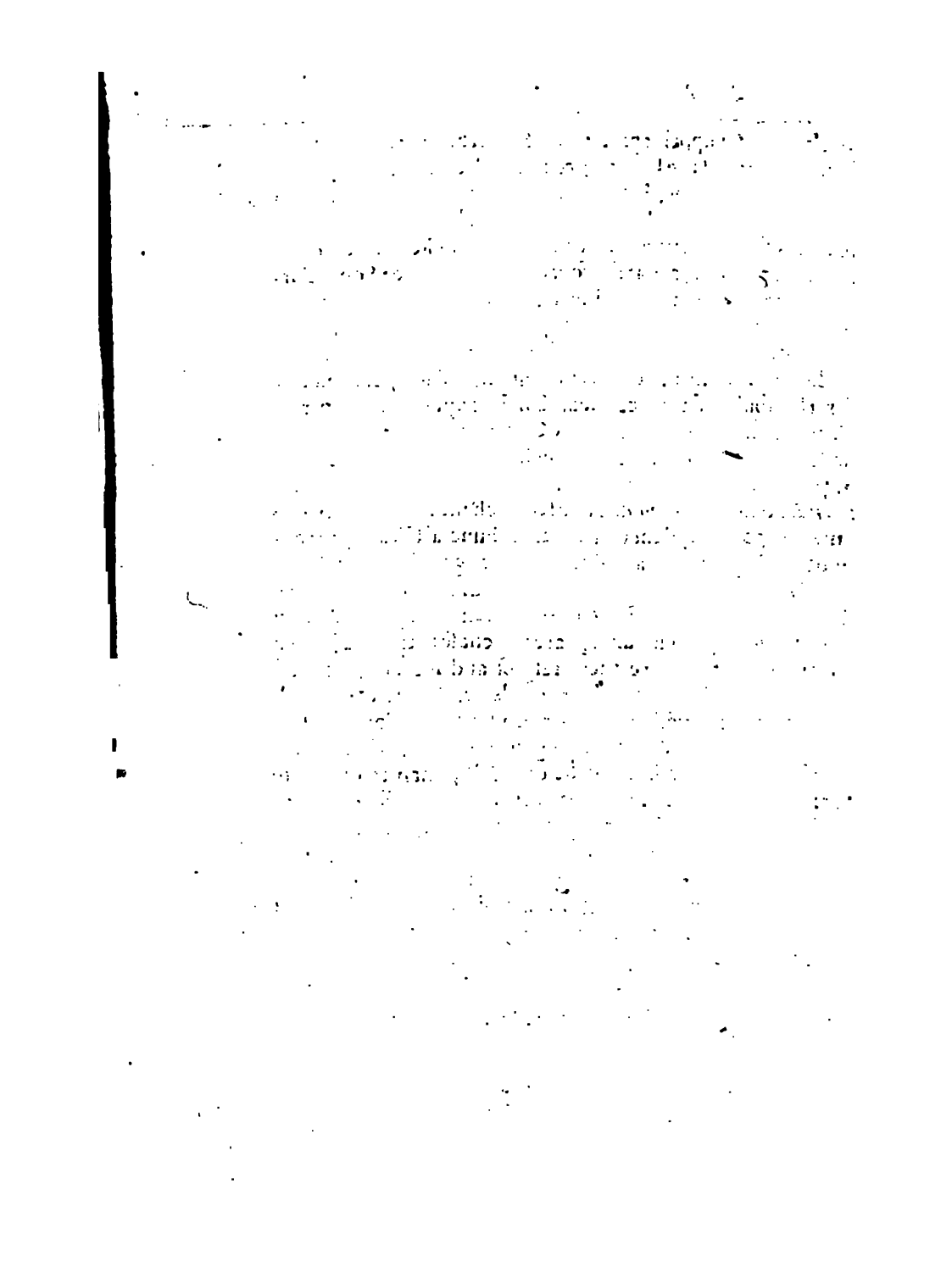
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illa Alla, Alla humana Alla, that is to ſay, *Merciful God haue pittie on him, there is no God but God, God is God.* They alſo ſay theſe words: *Iahilac hillala* Mehemet *reſſulla-la tungari birberem benac*; which ſignifieth, *God is God, and there is no other God,* Mahomet *is his Counſellour, and his true Prophet.* Before the Corps doth march the *Mutaferaga*, who carries the Emperours Turbant vpon a Lance, with the tayle of a Horſe tied neere vnto it: The *Ianizaries*, the *Solachi*, and the reſt of the Imperiall Guard follow the Hearſe: After theſe the Officers of the *Sultans* houſe march in order vnder the conduct of *Caſnegirbaſſi*, or Maſter of the Houſe-hold: The *Mulundarb hedith mandura*, carrieth the deceaſed *Grand Seigneurs* Armes, and the Royall Standard dragging vpon the ground: The *Baſſa's* and all the great Men of the Port, yeelding their laſt duty vnto their Maſter, aſſiſt at their Funerall pleaſantly attired in mourning: They haue a piece of Grey-cloth hangs before and behind from the head to the foot, like vnto the Frock which the Brethren of the Hoſpitall, of the Charity, in the Suburbes of Saint *Germain* at *Paris* do weare: ſome of them for that they will not ſeeme too ſorrowfull, tie only a long piece of Linnen cloth, to the end of their Turbants, which hangs downe vnto their heeles. In this great Mourning the moſt eminent in the *Othoman* Court, hold their Rancks in this Funerall Pompe, whereas the Men make but a part of the Conuoy, Beaſts ſupply the reſt, with leſſe griefe and more teares: For all the *Sultans* great Horſes are at his Interment; they carry their Saddles turned vpward, and better couered than the *Baſſa's* in their Grey Frockes, they haue blacke Veluet hanging vnto the ground: They weepe and ſigh without heauineſſe: They put *Aſſagoth* or Tobacco into their noſtrils, to make them ſneeze, and into their eyes to draw forth teares: Such is the vaine pompe of the Turkiſh *Sultans*, who being vnable to binde men to weepe for their loſſe, conſtraine beaſts to ſhed teares: In this manner they conduct the body (the head firſt after the Turkiſh manner) to the Tombe where they wil incloſe him. It is vſually joyning to the Moſquee, which the deceaſed *Sultan* hath cauſed to be

built

built, in a Chappell apart: the Sepulchre is couered with black Veluet. If the Prince died in the Warre, they lay his Semiter vpon it; if not, his Turbant is aduanced, and ſet againſt the wall neere vnto the Tombe, with rich Plumes of Herons feathers for an Ornament; two Candleſtickes which carry great Tapers gilt, are at the foot of the Sepulchre: Some Turkiſh Prieſts which are inſtituted to that end, repeate continually the *Azoares* of the Alcoran in their turnes, and one after another ſayes the Turkes Chapelet; whereof wee haue ſpoken in the Hiſtory of their Religion, and pray continually for the ſoule of the deceaſed. On Fridayes theſe Imperiall Tombes, are adorned with new Couerings, and ſtrewed with flowres: They which come on ſuch dayes pray for the dead, or powre forth their teares, and take a Noſegay when they returne. Sometimes they doe alſo ſet much meat, to giue Almes vnto the poore, and they call to theſe Funerall Feaſts, not only poore Beggers, but alſo Beaſts, as Dogges, Cats, and Birds, the which are honourably receiued, and feaſted with as much liberty and ſafety as the Men, who ſeeing the pawes of Cats in pottage with their hands, dare not chaſe them away: But contrariwiſe they owe them reſpect and ſuccour, as thoſe whom miſery hath made their equals, and therefore capable to receiue the effects of the Turkiſh Charity: For the *Mahomets* hold opinion, that to giue Almes vnto Beaſts is a worke no leſſe meritorious before God, than to giue vnto Men: for that, ſay they, theſe poore animals poſſeſſe nothing in this World, where they are deſtitute of all temporall goods, neceſſary for the maintenance of life. Thus they ſhut him vp in ſixe foot of ground whom all the World could not containe, and whoſe vnreſtrained ambition aſpired to more Empire than the Earth containes: And after that he had bin a terrour to Men, and the cruell ſcourge of many Nations, he is made the ſubject of Wormes, and their ordinary food. In this manner paſſeth, and ends the glory of the World.

FINIS.



THE HISTORY OF THE COVRT OF THE KING of CHINA.

Written in *French* by the *Seigneur Michael Baudier* of *Languedoc.*

Tranſlated by *E. G.*



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The Preface.

THe care of Men flyes to the Indies, and all the Eaſt to ſeeke for Drugges, and Remedies which may purge the body from thoſe diſeaſes which doe afflict it. And this labour drawing out of the Hiſtories of the like Orientall Region, examples, the which expoſed to the view of the publique, may in imitating them purge many diſorders, and in time cure mens mindes of the paſſions which trouble them. That which hath drawne Me to the texture of this worke, are the rare and eminent qualities of the ſpirits of China, who in the particular World wherein they are incloſed, furniſh wiſe Counſels, and true Maximes to reforme the diſorders of other Nations. Their Hiſtory little knowne to vs, being as it were curtailed in this little Worke deſcribes them the meanes, the truth whereof will be leſſe offenſiue in our dayes, than that which we might haue made more glorious in a greater Volume, in that which we haue ſeene, and the affaires which are neere vnto vs. The wiſe and indicious Reader may ſee in the relation of the Court of China, two powers alwayes working, by the which that great and vaſt Kingdome is happily gouerned: That is the aſſured recompence for vertue, and the infallible puniſhment of vice: and without being at the charges of ſo long a Voyage, nor incurring the dangers which are encountred, he may with-

Like vnto those two uinities wh of Themiſto made vſe i the gouern ment. Πιθῶ καὶ

out parting from his owne Houſe in reading theſe leaues, ſee the Court of China, *be preſent at their Pompes, and ſtay there as long as his leaſure will giue him leaue. Hee ſhall not ſee flattery enter the Royall Palace in Pompe, & to ſhut the Gate againſt truth; nor diſſembling to hold the place of friendſhip, nor fauour to rob vertue of her honours and rewards. Flatterers are ſo baniſhed, that neuer any Monarch of* China *had any cauſe, like vnto that Prince of the Antiquitie corrupted by delights, to binde them to a Wheele, to waſh their foule mouthes in the water, and to expreſſe in turning them about, the inconſtancie of their baſe practice. Theſe Courtiers do not truſt the weight of their proſperities to ſuch weake ſupports, as the Elephant doth the weight of his body to a tree halfe ſawed in ſunder and ready to fall: the felicities which they enioy haue for a ſolide foundation, the baſis of their vertues. He ſhall not ſee by the courſe of the inconſtancies which rules in other places, this wiſe Court to change its countenance often, and like vnto* Mida's *Altar, to be ſometimes of pure gold, ſometimes of ordinary ſtone; the order which wiſdome hath ſetled there makes it alwayes equall. It were a very extraordinary thing to find a Courtier there, honoured one day like a God, and chaſed away the next like a Deuill. The merit of them of* China *hath diſmounted Fortune from her inconſtant wheele, and hauing diſarmed her of her wings, hath ſet her vpon a firme Rock. So he that ſhall read this Tract, of what profeſſion ſoeuer he be, he ſhall ſee Learning in recommendation, Armes in eſteeme, Iuſtice reuerenced, and Arts honoured: So as admiring the good qualities of them of* China, *and enuying their durable felicities, he ſhall haue nothing to wiſh them but the light of true Religion, which they want; and may ſay in himſelfe, that Vertue wanting reward is fled from vs.*

Parasitos ad retam aquariam ligabat, & cum vertigine ſub aquam mittebat, vt ſuſque in ſummum reuolueret eoſque Ixionios, amicos vocauit, Ælius Lampridius in Heliogab.

Hoeie tu Iupiter eſto, *Cras mihi truncus eris ficulneus inutile lignum,* Horat. Satyr. 8.

THE HISTORY OF OF THE COVRT

Of the KING of *China*.

THE Realme of the *Sines*, whoſe manners ancient Writers haue related vnto vs, is called by them of the Countrey *Taybinco*; by their Neighbours *Sancley*, and by the people of *Europe*, *China*: It lies vpon the extremitie of *Aſia*, vpon the Eaſt and South, it is watered with the waues of the great Ocean; towards the Weſt, the higher *India* confines with it, and on the North, the *Scythians*, and *Maſſagets*, are their neereſt Neighbours. It hath in Circumference or Circuit, nine thouſand fiue hundred and ſixteene *Dies* (a meaſure of their Country) or three thouſand French Leagues; In Diameter or length, eighteene hundred Leagues. In this vaſt and immenſe ſpace, are contained fifteene goodly great Prouinces, fiue hundred foureſcore and eleuen Cities, fifteene hundred foureſcore and thirteene Townes, and an infinite number of Burroughes: fifteene Cities are the Metropolitan or Principall of the Realme, ſtately and commodiouſly built vpon goodly Hauens of the Sea, or vpon the fertill bankes of great Nauigable Riuers. The Prouinces are *Paguie*, *Canton*, *Foquien*, *Olan*, *Quinſay*, *Suſuam*,

The names ſituation, greatneſſe, and qualities of the Realme of *China*.

out

[illegible], Honain, Xanton, Quin-
[illegible]y: They are gouerned in par-
[illegible]en of a Vice-roy: except Pagnie
[illegible]re immediatly ruled by the care of
[illegible]he aduice of his Councell; for he resides
[illegible]o the Tartars, their ancient Enemies, to
[illegible]Royall presence as the Sunne of the Estate,
[illegible]the fogges and Cloudes of troubles, which
[illegible]re his glory. The admirable bounty of the Coun-
[illegible]all the Earth to enuy it: The Inhabitants breathe
Parasito tam aq ligabe verti quas ru f. fun neb lxi vo L E
[illegible]of the Easterne part of the World: Wine, Graine,
[illegible]uit, are in abundance, for the fertile Land yeelds en-
[illegible]e thrice a yeare. They haue store of Wooll, Cotton, and
[illegible]kes: They gather Perfumes; Mettals are found there, Gold
and Siluer abounds, Diamonds glister, Pearles are fisht, the
Sea obeyes to their Nauigation: Great Riuers water it, and
the Chinois may disdaine and contemne the helpe and assi-
stance of other Men, and the Commodities of their Prouinces.
They are inclos'd and shut vp as it were in another World,
Nature hath furnished them with great Mountaines which
locke them vp; and Art by the industry and care of King
Tinzor, hath drawne a Wall fiue hundred Leagues long, very
high and aboue fiue and twenty foot thick, which doth finish
the enclosure of that which Nature had left them (as it seems)
of purpose, to the end that knowing their forces, they might
make a World apart: Although Histories say, that the in-
roades and spoyles which the Tartars made vpon them on
that side, aduanced the project, and made them to hasten the
Worke.

The fundamentall Lawes of the Estate,

The principall Lawes vnder the wise conduct whereof they liue, in the midst of an assured peace, ful of all felicities, are first, that the Scepter of the Realme of China neuer fals to the Distaffe, and that the Males only and not the women succeed to the Crowne. Secondly, that no man of the Countrey shall presume to goe out of the Ports thereof to any forreigne parts, without expresse leaue of the King himselfe, and not of his Officers: and that no stranger shall be admitted to enter,

with-

without the like licenſe: whereby they preſerue inviolably the purity of their good cuſtomes, and with the helpe of this great wall they hinder the entry of Strangers into the Realme, and their cares keepe vices out of the Court, which in other places are familiar to Courtiers. If happily any ſtranger creepes in amongſt them, he is preſently diſcouered of euery man; for to that end they long ſince ſetled a cuſtome amongſt them, to cauſe them to cruſh and make flat the Noſes of their Children when they are borne: So as all the *Chinois* haue flat Noſes: Which makes a ſtranger in their company ſeeme to haue a different countenance. Thirdly, the Charges and Offices of the Eſtate, are not giuen but to very capable men, and indowed with rare and eminent qualities. That no Man ſhall be held Noble, vnleſſe he be vertuous. That the Children of great Men, cannot be admitted to their Fathers Offices, nor haue any part in the glory of their Reputation, if they doe not equall or ſurpaſſe them, tying Nobility by this meanes to the perſon, and not to the bloud. Fourthly, that the Children of Merchants and Artificers how rich ſoeuer they be, cannot mount higher than their Fathers Trades; vnleſſe ſome rich gift of the minde doth ſo recommend ſome one aboue the reſt, as he may profitably ſerue the Eſtate and publique: Then, and by the expreſſe leaue of the King, after long ſtudy and many painfull exerciſes, he is made *Loytias*, that is to ſay Noble, with the luſtre of a pompous ſolemnitie; as we will ſhew in its place. Fiftly, that idleneſſe bee puniſhed as a capitall crime; and to baniſh it out of the Realme, they prohibit vpon great penalties, to giue Almes to thoſe that ſhall demand it; for the poore maymed in their members, or afflicted with diſeaſes, are ſent to their Kinsfolkes, whom the Law enioynes to taxe themſelues, and to furniſh food and other neceſſaries for theſe poore afflicted people: If the Kinsfolkes be poore, the Kings Purſe and the publique Charity feedes them in Hoſpitals; and other Houſes inſtituted to that end, but the blind and the lame, which may worke eate not the bread of the poore; They force them to get their liuings, turning Mils, and doing other Workes, the gaine whereof ſupplyes their neceſſities.

This

he Prouince, owne, & the ings Pallace,

This great Kingdome vnder the conduct of ſo good Lawes, is gouerned by one Soueraigne King, who liues commonly in the Prouince of *Paguie*, or *Pagule*, in the City of *Tabin*, otherwiſe called *Suntien*, which ſignifies in their language a City of Heauen: *Marcus Paulus Venitus*, calls it *Quinſay*, the which is ſo great, as it fils the ſpirit of thoſe that read the extent with admiration, and being but a ſmall patterne of the Realme, ſhewes plainly what the whole piece is: It hath in length as much as a man can well goe in a day on horſeback, from one gate vnto another: The bredth is halfe as much, and the circuit moſt vaſt: The Suburbes which are many containe altogether as much as the City: The *Chinois* haue heretofore leuied in this Towne vpon vrgent neceſſities, of an important Warre, an hundred thouſand foot, and an hundred thouſand horſe. I was preſent in the yeare 1616, when as a *Flemmiſh* Ieſuit newly come from *China*, related vnto the King, being in the *Louure*, the wonders of this Royall City; he gaue it in length twice as much, as is from *Paris* to *Pontoiſe*, which is ſeuen *French* Leagues: The rarities which hee ſpake of, are conformable to the Hiſtory; he ſhewed himſelfe in the Kings Cabbinet, attired after the manner of *China*, whereof the habit was pleaſing. There are three royall Pallaces built in this great City, the one at the entry towards the Eaſt, the other in the midſt, and the third at the other end towards the Weſt: The King of *China* hath made choice of the firſt for his Manſion, of ſo vaſt a greatneſſe, that to ſee the particularities, a man cannot imploy leſſe than foure whole dayes: It is wholy enuironed with ſeuen great and ſpacious Walles, ſo as within the diſtance of one from another, there are eaſily lodged ten thouſand Souldiers, which make the ordinary Guard of the Pallace. The number of goodly Chambers, rich Wardrobes, and precious Cabbinets, amount to aboue fiue hundred. There are threeſcore and nineteene Hals, all richly built with admirable Art; foure of which are moſt remarkable in this Palace: The firſt is of metall caſt, curiouſly wrought, with a great number of figures: The ſecond hath the floore and ſeeling made of ſiluer of great value, the third

is

is of massiue Gold, excellently enameled: But the lustre, beautie, and value of the fourth doth farre exceed the other three: It is beautified with many Iewels of price: within it there shines a Royall Throne all couered with Diamonds, and a great number of Carbuncles, the which with other precious stones giues such a light, as the Hall is as light in the darkest Night, as if there were many Torches burning: This fourth is called the Hall of the Kings Treasure, and so it containes it. In these foure Halls the King giues audience to the Embassadours of Forreigne Princes, and measures the honour which he will doe them at their reception in these Halls; For those of meaner Princes his Tributaries, are not receiued but in the first Hall: Those that are more eminent int, he second: & such as come from great Kings which doe not acknowledge him, in the third and fourth. Hee also keepes his Court in these Halls, and giues audience there to the principall Officers of his Crowne.

A present fro the Queene Mother of *France*, to t King of *China*

Mary of *Medicis* Queene Mother to the King, the honour and admiration of her age, who by the lustre of her rare and incomparable vertues, hath carried the glory of her Name, to the most remote Regions of the Earth, sent him in the yeare 1616, a stately Present of rich Tapestrie, and her great pietie had no other designe in this Present, but the glory and honour of him who had made her the greatest Princesse in the World: for shee did it to the end, this Prince should giue more free accesse to those that went into his Realme, to turne their soules from the false worship of Idols, by the light of the Gospell, and to put them in the way of their saluation. Hee which had charge to present it, which was this *Flemming* of whom we haue spoken, assured mee, that the King of *China* would cause a rich Hall to be built of purpose, proportionable to the Tapestry, wherwith hee would hang it, and would esteeme it the richest Moueable of his Pallace: For *China* which hath before vs found out the goodliest inuentions of Art, hath not yet that of rich Tapestry. This stately Pallace doth furnish the King with the delights of walkes; he hath goodly Gardens enameled with all sorts of Flowres,

watred with goodly Fountaines, whereas the ſweet murmur of their boyling ſprings, ſummons the birds with their notes to make a naturall conſort of pleaſing Muſique; In their goodly Allies, hee charmes the troubles and cares which follow Royaltie, and grow vnder Crownes. The number of the women which he entertaines, are his moſt ordinary Company; He takes delight to contemplate, in their faire countenances, more Roſes and Flowers than his Gardens doe produce. On the ſide of theſe Gardens are many goodly Orchards, which yeelds all ſorts of delightfull fruits; and farther off, extend great Woods, ſome cut, others of high growne trees, whereas ſomtimes he takes his pleaſure in hunting. They are enuironed in ſome places, with many large Pools, all couered with wild fowle, amidſt the which the Swans which couer their hideous blacke skins with white feathers, ſeeme the moſt beautifull vnto the Prince, and doth ſilently teach him a wiſe leſſon, that goodlieſt ſhewes in the World and Court, couer many deformities and hide treacheries. The Kings of *China* haue often tried it: The diuiſions of their Eſtate, the troubles thereof which haue continued one and fourtie yeares, the Treaſons and Maſſacres which haue beene committed euen vpon their Kings perſons, vnder the vnfortunate Raignes of *Yanthei*, *Laupi*, *Guirgey*, *Quiancy*, and *Sontey*, are true teſtimonies in their Hiſtories.

This is the reaſon why at this day; they liue ſo retired in their great Pallaces, and in ſteed of Pages and Gentlemen Attendants, they are ſerued only by women, with whom they vſually conuerſe, they commit the care of their breeding vnto them, & relie vpon them for the preſeruation of their healths: Not but that their perſons are guarded by men: There are as we haue ſaid, ten thouſand men, armed in guard without the Royall Pallace, beſides thoſe which are at the Gates, and vpon the ſtaires of the ſame Pallace, and likewiſe in the Hals. For the Princes of *China* haue not beene free from the malice of women. King *Tronſon*, ſurprized with the rare beautie of his Fathers Widdow, found by his purſuit, in the vaine enioying of his loue, the loſſe of his life. This goodly Queene called *Canſe*, who was one of the miſeries of the State, wearie

of

of the troubles of the World, and the vanities of the Court abandoned them after the death of the King her husband, to enjoy quiet and reſt farre from them, in the which a ſoule enjoying it ſelfe finds happineſſe and felicitie: She ſhut herſelfe into a Monaſtery of Religious women of *China*, in the which the Deuill, vnder the worſhip of Idols, cauſeth himſelfe to be adored by the goodlieſt women of the Eaſt: There laying at his feet the Crowne ſhe had vpon her head, ſhe put on a Vaile like vnto the reſt, and did liue in the ſimplicitie of this Order. *Tronſon* her ſonne in Law, who was a greater worſhipper of her allurements than ſhe was of her falſe Gods, is aduertiſed, and followes her: to ſerue for an example, that Kings aſwell as other men, liue in the thing beloued; he entertaines her at a Grate, Courts her, and perſwades her to leaue her vaile, and to reſume the Royall Crowne vpon her head the ſecond time: Shee heares him, beleeues him, and going out of the Monaſtery, makes it knowne that many times the Deuotions of Women are like Veſſels of Chryſtall, which breake with the firſt knocke: ſhe marries him. But what good can happen by this inconſtant diuerſion and change, from the World to a Cloyſter, and from a Cloyſter to the World: Doubtleſſe, a woman willingly vnfrockt, is a dangerous Creature in a State or a Family. *Cauſe* reſumes the Ambition which ſhee had trodden vnder foot, and to Raigne alone vnder the name of her infant Sonne, ſhe cauſed King *Tronſon* her husband to be ſlain; then being Miſtris of her will aſwel as of the Realme, ſhe abandons her Reaſon, her Honour, and the glory of her Majeſty to her laſciuious paſſion: ſhee became Wife to many Husbands, or Friends: There was no great Man in Court, to whom her Imbracings were not allowed, yea, offered. This filthy life of a Princeſſe, who ſhould haue beene an example of vertue in the State, offended all the World as a publique ſcandall: Shee couers it in ſome ſort, and marries againe, but to continue her diſorders, ſhe weds a man of no worth, who allowes any thing. Vices follow one another; from this incontinent and luſtfull life, ſhee fals to cruelty: her children more carefull of honour than herſelfe, teſtifie only by their

ſorrow, the griefe they haue for her bad carriage: ſhe cauſeth them to be murthered; to aduance vnto the Crowne of *China* a Nephew of hers, who was a ſupport and countenance to her luſt, in the which ſhe had raigned fortie yeares, too long a time for ſo lewd a woman. In the end the *Chinois* grow weary of her diſorders: They ſend for a baſe ſonne of her Husbands, they crowne him, and acknowledge him for their King: His name was *Tantzon*, hee ſeized vpon this impudent woman, cauſed her Proceſſe to be made, and put to death by the hand of an Executioner. This was the end of the Princeſſe *Canſe*, who had beene the cauſe of ſo many diſorders in the State, and was in the end the cauſe of her ſhamefull ruine.

But the Kings of *China* haue for theſe latter ages, liued much retired in their ſtately Pallaces. There hath beene ſome which haue neuer gone forth in publique, but on the day that he was crowned King, and tooke the accuſtomed oath: If the people ſee him at any time, it is thorough a glaſſe window: They ſay they doe it to preſerue their Royall Dignity, and the reſpect which is due vnto them, and moreouer to auoid the Treaſons which may be practized againſt them. This kind of liuing thus cloſe, doth not diminiſh the loue and reuerence, which the people owe vnto their perſons: For the Gouernours and Magiſtrates know how to maintaine it, and to make them obſerue it: and moreouer in the principall Townes of the Prouinces of the Realme, whereas the Vice-royes make their Reſidence, they haue beene accuſtomed to hang vp in a publique place a rich Table of pure gold, in the which the portraite of the King is repreſented to the life, vailed with a curtaine imbroydered with gold: The *Loytias*, which are the Knights, and the Officers of Iuſtice goe daily before it to make lowe ſubmiſſiue Reuerences, giuing vnto the publique this example of an exteriour reſpect towards their Souueraigne, which many times doth excite an inward loue. The dayes of ſolemne Feaſts, which they celebrate at the new Moone of euery Moneth, they vnuaile this Table: The people ſee it plainly, and euery man runs to ſalute it.

In the perpetuall abode of theſe delightfull Pallaces, the Mo-

Monarches of *China*, haue no other conuerſation, nor ordinary company but Women: For beſides thoſe which ſerue him, which are many in number, they haue thirty Concubins, the faireſt that can be found in all their Kingdome, and one only Queene which they marry, and make companion of their Scepter. They were accuſtomed in old time, when they had a will to marry, to inuite all the Knights and Noblemen of the Court, to a Royall and ſolemne Feaſt, commanding them to bring with them their Sonnes and Daughters: They did it, with a deſigne to lodge ſome one of their Daughters in the Throne of *China*, and added to their beauties all the ornaments of Art: The Feaſt being ended, theſe Virgins were placed in a great Hall, according to the order of their Race, and not the ranke of their qualitie. Then the King if he were not married, or the Princes his ſonnes (if he were) came into this Hall to entertaine the Ladies, and to chooſe out of their number thoſe whoſe graces and perfections of beauty had giuen moſt power to captiuate their affections by the ſweetnes of their charmes. The *Infanta's*, Daughters to the King did the like among the young Knights which had beene of the Feaſt: They had libertie to chooſe out of their troupe, him whom they held moſt worthy to be their husband. But all worldly things paſſe, eſpecially thoſe of the Court; ſo this cuſtome is extinct. The Kings of *China* doe all marry now to their Kinſwomen, the firſt degree of proximitie or neerneſſe of bloud only obſerued, and ſometimes the ſecond. After the King hath thus taken a Wife, hee makes choice of thirty Friends, which the Law of his Religion allowes him to keep, and they are commonly the faireſt of his Eſtate: Theſe not able to attaine vnto the honour to be their wiues (for he marries but one) hold it a glory to enjoy his Imbracings: They know well their children ſhall be legitimate, and that after his death they ſhall be honourably prouided for, and married to the greateſt of the Court. For in his life time hee makes his Will, before he be ſicke, leaues them portions, and names for their husbands thirty of the moſt eminent Knights in his Court, which are to marry. Being dead, and the Obſequies

The Kings wo men and thei Marriages.

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performed, he which ſucceeds vnto the Crowne, cauſeth theſe thirtie women which haue ſerued his Predeceſſour, to be richly attired, and adorned with all ſorts of precious Iewels; Hee cauſeth them to be ranked in goodly Chaires in the midſt of this fourth Hall, whereof we haue formerly ſpoken, and cauſeth their faces to be couered, ſo as they cannot bee knowne. Then he cals into the ſame Hall the thirty Knights, whom the deceaſed King had named by his Teſtament, the which according to the order of their antiquity, or that of the nomination of the Teſtament, goe one after another, to take one of theſe women thus vailed by the hand, and leads her, without diſcouering her face, preſently to his houſe, where they ſee what chance hath giuen them, and ſoone try whether the deceaſed Prince hath bequeathed them a pleaſing or importune Legacie; for from that time they hold them for their wiues.

The Ladies of the Court of China.

The other Ladies of the Court are married, not according to their owne deſires, or the blind paſſions of loue; but according to the will of their Parents, who know how to chooſe men, whoſe age and merit may not be vnequall to their youth and condition. It is the cuſtome of *China*, that the husbands giue portions to their wiues in taking them, for they bring not any thing but their beauty & vertues; They deliuer the money promiſed before they marrie them, and they giue it to their Fathers and Mothers, for a ſmall acknowledgement of the care, which they had in breeding them: So as, it ſeemes, the injuſtice of this Law, doth force men ſometimes to buy bad Merchandizes at a deare rate, when as in Marriages, they encounter with indiſcreet ſpirits, and extrauagant humours: But there is another Law which doth ſweeten their diſpleaſure, if they conceiue any: for hauing bought them, they may lawfully ſell them againe. This doth ſeldome happen: The Ladies of *China* are ſo well bred and ſo honeſt, as they giue their husbands more cauſe to cheriſh them, than to put them out of their Families: The merit of their vertue hath brought the glory of their Reputation into our Countries, they which are ſo remote from vs ſo many thouſand Leagues, and dwell in the extremity of the World: for an example to vertuous Ladies

Their Marriages.

dies, that the renowme of their perfections ſhall be neuer extinct. The vertue of theſe Ladies of *China*, being growne with them is become ſo ſolid with time: For from their infancies, they breed them vp in the loue of honeſty, and the hatred of vice; they ſhut them vp perpetually, and imploy them without ceaſing, to the end that Idleneſſe the nurſing mother of Vices, mollifying their ſpirits, ſhould not draw them into ſome diſorder. This care to breed them vp in this manner, is expreſly commanded to Parents, by a Law which hath beene inuiolably obſerued for many ages, in the Realme of *China*, eſtabliſhed by the firſt King which ſwayed the Scepter, called *Vitey*. This Prince knowing that the idleneſſe of women had beene the cauſe of great diſorders, which had ruined Common-weales, ouerthrowne whole Eſtates, and in his time had troubled many Realmes; Hee ordained vpon great penalties, that the Wiues of Artizans ſhould worke on their husbands Trades; and thoſe of other men ſhould imploy themſelues with workes of the Needle, or to ſpinne Linnen. This Law was ſo ſtrictly obſerued, as he would haue his owne Wife obey it: Thus the women of *China* labour continually, and the Queen her ſelfe, who at this day weares the Crowne of that Realme, is continually buſie in ſpinning of Gold and Silke, or to make ſome rich worke with the Needle, which ſerues for an Ornament to the Altar of her vaine Idols. This is the reaſon why you ſhall ſeldome ſee any women in the ſtreets, they are all imployed in their houſes: If any Ladies of the Court goe forth in publique (the which happens ſeldome) it is to viſit their neere Kinſfolkes, when they are dangerouſly ſicke: They goe couered in Chaires carried by men, where thorow little grates artificially made of gold or ſiluer, they ſee and are not ſeene. Another inuention of the Kings of *China*, which haue loued the modeſtie and chaſtitie of women, hath beene of no ſmall moment to cut off their courſes and vaine walkes. They ordained that the Mothers ſhould bee carefull, to binde vp ſtreight their Daughters feet in the Cradle, to the end they ſhould not grow, perſwading their credulous ſexe, that the beauty of a woman conſiſted in hauing a little foot; and they be-

Their employments.

Their going forth in publique.

beleeue it ſo conſtantly, and preſſe them ſo violently in their tender age, as they are incommodated, and in a manner lamed; the which is another reaſon why they ſo willingly keep their houſes. It were a difficult thing to perſwade them the contrary of this opinion, and to diuert their ſpirits from this fooliſh crueltie, thus to rack their feet in the eſtate of innocencie: For if any of them had the face of Angell, and the foot indifferently great, ſhee will hold herſelfe the fouleſt creature in the World. It is true that this vaine beliefe, to hold them faire which haue very little feet, is not only at this day in *Aſia*: ſome of theſe Eaſterne parts, haue followed it with as much paſſion. *Elianus* reports in the thirteenth Booke of his diuers Hiſtories, and the three and thirtieth Chapter, that the faire *Rhodope* of the Towne of *Naucratia*, bathing herſelfe one day, in the Chryſtall ſtreame of a pleaſing Fountaine, had left her clothes vpon the banke, vpon a heape of Roſes which her Gentlewoman had gathered; when as an Eagle which ſought her prey ſeized vpon one of her Pattens or Shooes and carried it away. This Bird whom they haue held to be the Meſſenger of Warre, and carries the lightning of Heauen; was then, of peace and loue: for being loſt in the Cloudes, ſhe fell farre off in the Citie of *Memphis*, which is now the great *Caire*, and let the Patten fall at the Kings feet, who then gouerned *Egypt*. This Prince judging of the forme of the foote by the Shooe, which was wonderfull little, and by the foote the perfection of the Ladie, imagined that ſhee was faire enough to deſerue to be crowned Queene of his Eſtate, and Companion of his Scepter: hee ſent men into all parts to informe themſelues what that Ladie was from whom an Eagle had taken a Shooe: They found her, (this fortune was too great to flie from it and hide her ſelfe) and brought her to their Prince, who tooke her to Wife. Thus the Eaſtern beauties haue little feet, and from this fooliſh opinion, the wiſe Politicians of *China* haue drawne this benefit, thereby to contain the women in their houſes. They are neatly and richly attired in Silke and Gold: Pearles, Diamonds, and whatſoeuer the couetouſneſſe of men doth fiſh for in the Seas, and

hey haue all tle feet.

heir apparel.

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digge out of the Mines, is as much in vſe there as in *Europe*. Their habits are in ſome ſort like to thoſe of the Spaniſh Ladies, and their rich attires of their head are not borrowed, they are made of their owne haire, artificially pleated, and wreathed with little treſſes of gold, and rais'd to the top of their heads in forme of a Crowne, bound about with a band couered with precious ſtones: All this Pompe although it depends of the vanity of the World, is notwithſtanding agreeable with their Chaſtities; for they haue alwayes had, as woe haue ſaid, the glory to be very chaſt.

The Kings of *China* neuer die without iſſue Male: the number of the women, whereof we haue formerly ſpoken, furniſh them heires enough for their Crowne. The firſt which is borne of any of thoſe, is the lawfull Succeſſour of the Eſtate: the reſt are bred vp with all the Princes of the Royall bloud, in Cities remote from the Court, which the King hath aſſigned them for their portions, where they liue with all ſorts of pleaſures and delights in ſtately Pallaces. But they are forbidden vpon paine of death to goe out of theſe Pallaces, and to come to Court, vnleſſe the King cals them: The moſt buſie and actiue cannot goe from their Pallaces, vnleſſe they will incurre the penaltie: Yet theſe prohibitions doe no way diminiſh the reſpect, which they owe vnto their perſons: The Gouernours of the Prouince and Townes, are bound to goe and viſit them vpon all Feſtiuall dayes, which are the firſt dayes of euery Moone: If they or the Magiſtrates paſſe on horſebacke before their lodging, they ought in reuerence to light, and if they be in their Chaires, to goe out of them, and goe on foot without traine or pompe, vntill they be paſt the Lodgings; the gates whereof, to the end no man ſhould pretend ignorance, are painted with the colour of the Princes Liuery. Thus the eſtate of *China* enjoyeth (farre from the troubles of Ciuill Warre) the ſweetneſſe of peace: and the Princes of the bloud Royall, liue farre from the troubles of the Court, in ſafety of their perſons, in the midſt of all pleaſures and recreations, reſpected and honoured as Demi-gods, without any care of the affaires of the Prouince wherein they liue, that ſhould in any ſort

The King of *Chinas* children, and the Princes of the bloud Royall

trouble the calme and tranquillity which they enjoy.

he Courtiers f China.

The Courtiers of the King of *China* are all *Loytias*, that is to ſay Knights: They are of two ſorts: The one are by the merit of Learning, the others by the valour of Armes: And you ſhall not ſee in all this number, that the blind raſhneſſe of Fortune, or the fauour of the Court hath aduanced any to this Dignity: They mount by the degrees of vertue; the which

oytias by arning.

guides the one in this manner. The generall Viſiters whom the King (by the aduice of his Councell) ſends euery third yeare, throughout all the Prouinces of his Kingdome, in the execution of their Commiſſions, they haue nothing ſo much recommended vnto them, as to ſee the yong men which are bred vp in Colledges, to make them capable to ſerue the publique. They examine them, chooſe the beſt wits, and hauing found them capable to be imployed therein, they make them *Loytias* in the Kings behalfe, that is to ſay, Knights, giuing them both the Priuiledges and Enſignes; theſe are, a Girdle of gold and ſiluer, and the Hat garniſhed with two Brooches of gold in faſhion of a Palme, hauing two labels hanging behind, like thoſe of a Biſhops Mitre: They cauſe them to take a ſolemne Oath, which is to ſerue the King and Publique faithfully and carefully in thoſe charges wherewith they ſhall be honoured: That in the exerciſe thereof, they ſhall not take any Preſent from any perſon whatſoeuer, but ſhall content themſelues, with the Penſion which the King ſhall giue them, being ſufficient to ſupply their neceſſities, and the luſtre of their Dignities. The pompe and magnificence which is obſerued, when they make theſe new Knights, teſtifie a publique Ioy, that Vertue is aduanced to charges of Honour, and the Empire ſhall be ſerued and gouerned by able and ſuffic;ent men. Then theſe *Loytias* goe with the new Markes of their new Dignities to Court, they viſit the chiefe of the Kings Councell, and the other Miniſters of the State; theſe receiue them and imbrace them; their Names are preſently entred into a Booke, which ſerues to that vſe: They are commanded to ſtay in Court, vntill there be ſome places void, whereunto they may be preferred: In the meane time they poliſh themſelues, and

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adde vnto their learning the practice of the World, making themselues capable to doe well: when as occasions are offered to aduance them, some are sent Gouernours into a Prouince, others are made Lieutenants in another, and some are Soueraigne Iudges. The other sort of *Loytias* or Knights are made of grace (as the *Chinois* say) and by the will of the King, which are the Treasurers of the Realme, and the old Captaines which haue serued worthily. But I doe not see any extraordinary fauour, in this second Creation of Knights: For although these bee not made by examination, like the others, who are learned, what Grace doe they vnto them, to giue them that which their valour hath well deserued, in the ordinary hazards and dangers of warre: For the Law of the Court of *China*, doth not refuse to any man the recompence of his valour: The meanest Souldier may pretend it, and obtaine it: If they should see in *China* a Souldier lamed in the Trenches, to be reduced to that misery as to craue Almes in the street, they would impute it a crime to him that should suffer it, and the Realme would hold it selfe vnworthy to haue men to serue it at need. These last Knights are neuer aduanced to the gouernment of Prouinces or Townes, the Law of the State giues them to those that are learned, who are within their Realme esteemed aboue all other things. These *Loytias* or Courtiers, are ordinarily attired in Silkes of diuers colours; They haue Robes and Cassocks which couer them: The Gouernours, and such as haue the principall charges in the state, weare their Cassocks embroydered with gold and siluer from the Girdle downwards: They haue all long Bonnets: They weare on the Crowne of their heads a tuft of long haire artificially pleated and wouen with gold. Superstition the Mistris of their spirits, hath aduised them this kind of Periwicks: They beleeue that at their death they shall be pulled vp to Heauen by this handfull of haire: Their Priests more proud than so, weare not any but are all shauen: For they preach that they haue power enough by the merit of their condition, to mount vp into Heauen of themselues, and not to be drawne vp forcibly by the haire: But they all labour in vaine;

Loytias by Armes.

Their habits.

Heauen receiues no Idolaters, whether they haue long haire or none at all. Theſe Courtiers doe alſo weare the Nailes of their left hand extraordinary long, with the like deſigne as the haire, as if they muſt ſcraule or ſcramble to goe vp into Heauen. Certainly the Court hath beene alwayes the abode of many fooles, and the Courtiers ſpirits forge ſtrange and ridiculous imaginations. I haue obſerued this difference in their Hiſtorie, that theſe men with long Nailes doe not ſcrape and get ſo much, as thoſe of other Countries which haue ſhorter. Their Language is very much poliſhed, and differs wholy from that of the other men of *China*. Their ordinary entertainment when they are together, is not as elſe-where of friuolous and idle ſubjects, nor of the ſhamefull encounters of the filthy exerciſes of a Brothell houſe; but of politique affaires: They propound Queſtions of Eſtate, they ſhew the meanes to preſerue a Realme, they deliuer thoſe which ſerue to increaſe it; and fortifie their diſcourſes with ſome examples drawne out of their Hiſtory. Their carriage is graue, and their countenance ſerious. When they goe forth in publique, they are carried in rich Chaires of Iuory: They alwayes hold their eyes fixed vpon one thing, with that ſeuerity which hath bin taught them from their infancie: Their Guards and ſeruants are about them, and their Friends follow them: They lead many Horſes of ſhew after them, and they carry many Paraſols to defend them from the heate and diſcommodity of the Sunne: If they be aduanced to any charge or gouernment in the Eſtate, many Officers of Iuſtice march before them, to make way: Some carry great Reeds hardned in the fire, to puniſh thoſe which in their way ſhall be found conuicted of any light inſolency; One of the troupe carries at his breſt a Table fring'd with gold, in the which is written in great letters, his power which mareheth with this pompe. When theſe Courtiers meet, they ſalute one another in this manner: They ſtretch out their Armes, and bend them like a Bow, then they interlace their fingers one within another, & make a low reuerence, accompanied with ſome honeſt complement, as this: *If I could as eaſily find occaſions to ſerue you as I doe to*

their going forth in publique.

Their manner of ſalutation.

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encounter your perſon, I would teſtifie vnto you ſincerely how much I am yours, and ſhould liue the moſt contented man of the Court. They alſo ſay often: *I wiſh you all ſorts of felicities, not ſo much as your vertuous merit, (the World hath not ſufficient, that were to wiſh an impoſſible thing) but as much as a man may haue.* The complement ended, they ſtand long in a courteous debate who ſhall part firſt to continue his way. The men of meaner condition, as ſimple Burgeſſes; vſe this manner in their Salutations: They claſpe the left hand, and couer it with the right, and carry both vnto their breſts, making a low reuerence, and pray him whom they ſalute, to beliue that their friendſhip, is not only in the exteriour ſhew of the Ceremony, but hath alſo its principall ſeat in the heart, where they ſweare they will preſerue it inuiolably: This ſpoken they paſſe on, and continue their way. Doubtleſſe there is not any Nation, how rude and barbarous ſoeuer, which hath not receiued the lawes of courteſie, and embraced them; and they which at this day reject them raſhly, are barbarous ſpirits, and haue nothing of a man but the outward ſhew. When the diſtance of places where they are, hinders the complement, and entertainment by mouth, they doe it by miſſiue Letters, with the neatneſſe of the Court of *China*. They gild all the margent of their paper, which is moſt fine, made of Reeds, they limne it, and write in the midſt, what their affections or courteſies doth dictate: They put vp their Letter without ſealing in a purſe made of the ſame paper, daintily gilt and painted, and ſo ſeale it vp: Theſe Miſſiues thus gilt are ſold by the Book-ſellers of the Court, yea ready written, ſo, as there remaynes nothing to doe but to ſigne them, and the vſe is ſo ordinary among the Courtiers, as they themſelues in their Viſitations, giue them one vnto another for the greater aſſurance of their friendſhip: For the complements which are but by words, haue no other ſupport but winde, and they which are by writing, remayne for a gage of that they promiſe. Thus by the rules of courteſie, and the ſtrict obſeruance of the Lawes of the Realme, theſe Courtiers of *China* liue in quietneſſe and peace, and their diſcretion hath baniſhed from

Their Miſſiue Letters.

the Court, the raſhneſſe of ill grounded quarrels, and the fury of Duels: Yet inſolencie which hath brought other vices into the Court, hath kept her place to induce the moſt ſuſceptible of her Counſels to offend others by words: The which happens ſometimes amongſt them, when as they ſpeake injuries which are as ridiculous to vs, as they are ſenſible to them, for that they ground the offence vpon the Oracles of their Religion; for one of their Propheſies threatens their tranquillitie with troubles in this ſenſe: *That a day will come when they ſhall be ſubiect to men which haue long Beards, Aquilin Noſes, and great Eyes like vnto Cats eyes.* Thus, theſe men deſcribed in this manner, being odious vnto them in opinion, when they will doe an affront to any one, they call him Cats eyes, which among them is the greateſt injury that can be done vnto the honour of an honeſt man. When as in the commerce of the Court, their ambition purſues any buſineſſe, they deſire to know the euent before they come, and to this end they caſt their ordinary lot, which they vſe in this manner: They haue two little peeces of wood like two Nutſhels tied together with a little thread, and when as they haue called vpon the aſſiſtance of their Idoll, they caſt them in its preſence: If theſe peeces of wood, fall with the hollow parts vpon the ground, they hope for the accompliſhment of their wiſhes in their affaires; but if the hollow parts be vpwards, they vomit out all kinds of Injuries againſt their Idoll, and begin to caſt the lot againe; but if it doth not encounter well, they take the Idoll and beate it, put it in the water, and many times broyle it in the fire, and continue ſtill their lot vntill it be fauourable vnto them; then they take the Idoll, imbrace it, and ſet it with all honour vpon its Altar, they ſing Hymnes vnto it, and offer it Wine and the moſt exquiſite meats they can find. Certainly in the madneſſe of theſe Courtiers of *China*, we ſee in ſome ſort the portraite of the impietie of ſome others which liue in a better Religion; who in the diſorder of their affaires, challenge innocent Heauen as guilty of their misfortunes. Theſe Courtiers of *China* haue another kind of lot: They caſt into a veſſell many little ſtickes, vpon either of which, is written a let-

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ter of their Alphabet, and when as they haue well ſhaken the veſſell, they draw out one by the hand of a little childe, and looke with what letter it is marked, then they ſearch in a Booke the leafe which begins with that letter, they reade it, and interpret that which they find written therin, to the good or bad ſucceſſe of their affaires. Thus men are men, and in all places the Court is a Sea, where as Ambition ſayles and labours with Oares towards the accompliſhment of her deſignes, and ſpares not any kinde of inuention to attaine vnto it, how ſiniſter ſoeuer it be. Their deuotion which hath nothing for obiect but wood and ſtone, cut and faſhioned into Idols, is alſo a Courtier, that is to ſay, Cold, done for faſhion ſake, and with negligence: And their Sacrifices are in ſome ſort the Image of loue fit for Courtiers. They retaine vnto themſelues the beſt part of that which they offer, and giue vnto their gods that which they would refuſe themſelues: If they kill a Heyfer or Boare, they offer vnto the Altar only the tips of their eares: If they ſacrifice Fowle, they offer the clawes and bils, and eate all the reſt: They preſent great veſſels of wine, but themſelues drinke it, after they haue conſecrated, and powred forth ſome few drops: for in Court all is for themſelues, and nothing for Heauen. The Hiſtory accuſeth them to faile of their faith and promiſe: It ſayes they doe not meaſure the continuance but by their priuate intereſts, and doe not keepe it but ſo long as they liſt: But what good can you expect from men and Courtiers, who alwayes wallow in delights: The fertility of the ſoyle, the ſwee: temper of the Aire, the tranquillity of the State, the abundance of riches, and withall the falſhood of their Idolatrous Religion, doth plunge them into all ſorts of pleaſures, capitall Enemies to vertue: They which are leaſt voluptuous of their troupe, are the *Loytias* of learning, whoſe condition and their ordinary imployment, in more important affaires of State, keepe alwayes in labour and exerciſe, the which being of it ſelfe incompatible with vices, the children of Idleneſſe, ſmothers them in their birth. When theſe Courtiers trauell in the Countrey, they make vſe of Caroches which goe with ſayles vpon

Their deuotion.

Their faith.

Their delights.

Their Caroches with ſayles.

vpon the Land, as well, and in a manner as ſwiftly as ſhips vpon the Sea: For an example that the winde driues, guides and gouernes all in Court: And if in *China* the Coaches of great men goe with ſayles, in other places the ſpirits of Courtiers goe with the wind: For if the world be nothing but vanitie, the Court which is the quinteſſence, ſels, giues, followes, and adores the winde.

The King of *China* is ſerued and followed by ſuch Courtiers; but his Councell, makes the founder and better part of his Court: For Kings cannot be without it, being (when it is good) the preſeruation, yea, the increaſe of their Eſtate, and without Councell the moſt powerfull Monarches looſe and ruine themſelues, by the weight of their owne greatneſſe. The King of *China* makes choice of his Counſellours among the moſt learned, of greateſt experience, and the wiſeſt of his Realme: In the choice and election which he makes, fauour hath no voice, only merit and vertue ſpeake: For this Prince doth practiſe as well as any Monarch of the earth, the aduice of the wiſeſt of Kings, who counſels his like, *Not to admit into their Counſell, Spirits ill made, ignorant and vnaduiſed, who carry themſelues where their paſſions driue them.* The Counſellours of the Eſtate in *China*, muſt, with the honeſtie of their liues, and the integritie of their manners, be learned in the Lawes of the Realme, and haue taken the degree of *Loytias*, they muſt be learned in Naturall and Morall Philoſophy, and well ſeene in Iudiciary Aſtrology. Their Religion expreſly requires this laſt part, for that (ſaith it) they which are at the Helme of an Eſtate, ſhould by their knowledge haue an eye to the future, foreſee the tempeſts and ſtormes, auoid the Rockes, preſerue themſelues from ſhipwracke, and guide their ſhip happily. They are thirteene in number, twelue Counſellours, whom they call Auditours; and a Preſident, which is among them as the Chancellour with vs. They ſit in Councell in the Royall Pallace, the Hall where they aſſemble, is worthy of the pompe and magnificence of the Monarch of *China*; there are twelue ſtately chaires ſet for their functions, ſix of maſſiue ſiluer, and ſix of pure gold; In the midſt where-

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of vnder a cloth of Eſtate of cloth of gold, beautified with two Serpents wreathed together of gold, which are the royall Armes, ſhines a ſeate of pure gold enricht with precious ſtones, in the which the Preſident of the Councell ſits, or the great Chancellour of *China*. This worthy preparation for theſe Counſellours of State is proportionable to the ſubject wherein they deale: For if Councell be a certaine diuine and ſacred thing, as flowing from God, wee muſt not hold it ſtrange, if in *China* they honour it in like ſort. Theſe men in theſe rich ſeats, giue the beſt and ſoundeſt aduice for the glory of their Prince, the good of his Eſtate, and the eaſe of his ſubjects: Their life without reproach, and the wiſedome of their ſpirits inſpire them to ſerue their King worthily. From ſuch men they learne the wiſe Maximes and Inſtructions, how to gouerne well, and not from Counſellours whom Auarice diſquiets, and Delights peruert and corrupt, and whom Ambition puffes vp: For who will ſeeke a liuely Spring in a filthy puddle, or draw troubled water to drinke? ſaith a wiſe Courſelleur and Chancellour of Antiquity. When as any one of theſe men of the Eſtate dyes, hee which followes him in order of reception enjoyeth his place, by the Law ſo ſtrictly obſerued in *China*: *That the ſeruices of euery one ſhould haue the recompences which their conditions may pretend.* They mount by degrees, and there is not any need to demand permiſſion from the Prince. But to fill vp the laſt place, the Councell makes choice of him that is held the wiſeſt and of greateſt experience in the Kingdome; If he be abſent, he ſends for him: Being come they preſent him vnto the King, who confirmes or diſauowes his election; but that happens ſeldome: The Counſellour newly choſen takes an Oath in the Kings hands, after this manner: *That hee ſhall doe Iuſtice to euery man according to the Lawes of the Realme, and that in this exerciſe, or in the nomination of Gouernours or Iudges of the State, paſſion nor affection ſhall euer ſupplant (for his part) vertue and merit: That hee ſhall receiue no Preſents: That hee ſhall preſerue with all care the peace of the Realme, and aduertize the King and his Councell of any thing that he ſhall know to be*

præiudiciall to his ſeruice. After this ſolemne Oath, hee is put into the poſſeſſion of his charge in one of the thirteene Seats of the Councell Hall. The Imperiall City doth celebrate the ſolemnity, the whole Realme ſolemnize that day, and the people rejoyce, by Playes and publique Feaſts: Doubtleſſe, the paſſengers haue reaſon to rejoyce, when as wiſe Pilots are called to the Gouernment and conduct of the Veſſell: For a King which beleeues Councell, hath need of wiſe and well aduiſed men, which may counſell him without paſſion. The Preſident only of this Councell may ſpeake vnto the King, which hee doth alwayes vpon his knee, with a ſingular reſpect: When as hee is ſicke, it is the ancient Auditor of the golden Seats. Happy in truth are the men of *China*, which liue in a Realme, whereas vertue receiues her honours and reward: But more happy if the worſhip of the true God did guide them to eternall felicity, by the meanes of a better Religion, then that which doth diuert them. Although the Realme of *China* be of a very great extent, as we haue already ſaid; yet the Kings Councell is aduertized monethly of all that paſſeth in the Prouinces, which are moſt remote from the Court: The Viceroyes or Gouernours are bound to giue continuall aduice by Poſts. The Preſident of the Councell hauing receiued it, giues an account vnto the King, and informes him exactly, of all that which paſſeth within his Realme: And if the diſorder of any Prouince binds the Councell to diſpatch ſome one from Court, it is done with incredible diligence, and with that ſecreſie which the affaires of Eſtate, doe many times require. He which is ſent departs ſecretly, arriues vnknowne, and informes himſelfe of that which hath paſt, and then if it be needfull makes himſelfe knowne, and ſhewes his power. Finally, theſe Counſellours of Eſtate, not by dozens as in other places, but twelue in number, hold the firſt and moſt eminent Rankes of the Realme; For there being no Dukes, Marqueſſes, Earles, and ſuch perſons of that Illuſtrious quality, the Law of the Country removing from Court all the Princes of the bloud, they receiue in their places, the honours and duties which they would yeeld vnto them; they

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visit them with great respect, they speake to them on their knees, and they shew them an extraordinary veneration.

By the aduice of these wise Councellours of State, the King giues the Offices of his Realme, to those whom vertue, and their rare merits haue made most worthy. These charges, or the most eminent are sixe in number. The first is that of Vice-roy of the Prouince, whom in their language they call *Comon:* He is the Soueraigne Magistrate, and in his gouernment represents the royall person of his Master. The second is the *Insuanto*; Hee is next to the *Comon* Gouernour of the the whole Prouince as in our Countries a Lieutenant Generall for the King. In euery Towne of the Prouince remaynes a Gouernour, called *Tutan*, who besides the care hee hath to rule the place which is committed vnto him, he is also bound in the execution of his charge to relate vnto the *Insuanto*, the principall affaires of the place where he commands, who doth aduertise the *Comon*, and the *Comon* giues aduice to the King and his Councell. The third is the *Ponchasi*, or Superintendant of the Treasure, who hath many inferiour Officers vnder him, and a compleate Councell: Hee payes with the money that is brought vnto him, all the Officers of the Prouince, and consignes the remainder into the hands of the *Tutan*. The fourth is the *Tosoc*, who is Captaine Generall of the men of warre which are in the Prouince, be they horse or foot. The fist is the *Anchasi* or President, and Soueraigne Iudge of the Iustice, as well in Ciuill as Criminall causes: His Iudgement decides definitiuely, the controuersies which are brought before him by appeale from inferiour Iudges. The sixt, is the *Aytao*, or President of the Councell of warre, whose chiefe charge consists in leuying of Souldiers, aswell for the Armies by Land as Sea, and to furnish and prouide that which is necessary, for the Garrisons which are vpon the Frontiers. Moreouer, he hath the care to obserue strangers, which come into the Prouince, and to examine them exactly, to know from whence they are, and to what intent they are entred in the Realme, and to aduertise the Vice-roy diligently of all. These charges haue the greatest lustre & glory of the Realme, Officers of *China*.

and either of theſe aboue named Officers, hath vnder him ten Auditors, choſen amongſt thoſe, whom they hold the moſt diſcreet and beſt practized in affaires, who eaſe and helpe them in the expedition thereof. Theſe Auditours are in the function of their places of great eſteeme thorough the whole Countrey; they aſſemble vſually, at the lodging of the *Comon* or Vice-roy, in a ſtately Hall, appointed to hold the Councell: Fiue of them ſit on the right hand of him that doth precide, and fiue others on the left, thoſe which are on the right hand are the moſt ancient, and haue precedence before the others; Moreouer, their habit doth ſhew the difference; for they carry a girdle garniſhed with gold, and hats of a pale colour, where as they on the left hand, haue only ſiluer to garniſh their girdles, and weare blue Hats. But both the one and the other, together with the Preſident, carry before their breſts, and on their ſhoulders the Kings Armes, which are two Serpents imbroydered with gold. This marke is ſo neceſſary for them, as they dare not goe forth in publique, nor exerciſe their places without it. The Hiſtory crownes theſe Iudges, and Officers of *China*, with the commendation which the vertues it makes mention of deſerue, and eſpecially for their admirable patience: They heare (ſaith the Hiſtory) the parties very patiently, euen in the heate of their paſſions: and the confuſed trouble of many, yea, of thoſe the heat of affaires doth cauſe to ſpeake diſorderly, doth not trouble this goodly vertue in them to heare without choller, thoſe which are tranſported. And their words are accompanied with ſuch an incredible ſweetneſſe, as they are gracious euen to thoſe whom they condemne. Such are the Officers and Iudges of *China*, whom vertue and experience doth aduance to the dignity of the Realme, and not money and ignorance.

Other Inferiour Officers.

Beſides theſe ſix principall Officers, there are many others inferiour and ſubordinate to thoſe, as the *Cantoc*; which is the great Enſigne-bearer; the *Pothin*, which is the ſecond Treaſurer; the *Pochniſi*, or keeper of the Seales; the *Autzatzi*, or high Prouoſt: three Iudges of their Court, which are called *Hugtag*, *Tzia*, and *Tontay*, who giue audience in their houſes

ſes once a wecke, and before they open their gates, they cauſe three peece of Ordnances to bee ſhot off to giue notice that they are going to their ſeats: Imitating in the grauity of their Seats of Iuſtice, the wrath of the thunder of Heauen, which doth not only ſerue to aduertiſe innocents, but to be a terrour, and amazement to the guilty. They haue vnder them a great number of Prouoſts, for the execution of Iuſtice: But they are not ſo abſolute in their Iudgements, but there is another Iudge aboue them, who may reforme them: Hee is called *Hondim*, that is to ſay, a repairer of euill: It is alſo his profeſſion to repaire it by his Decree, if the other Iudges haue failed in their Iudgements. The *Toinpo* is alſo of the Court, and after his example, that Office is erected in Townes that are remote: His care is to prouide for victuals, and to ſet the price. The *Quinchey*, which ſignifies in their Language, Seale of Gold, is an Officer which neuer parts from Court, if ſome buſineſſe of importance doth not force him: Hee cauſeth the Edicts of peace to bee publiſhed, and ſuch like which the King eſtabliſheth.

A particular deſcription theſe Officers

This in generall is the relation of the Officers of *China*: Let vs examine it now in particular, to know by what means they do exerciſe their places worthily. As ſoon as they are aduanced, they part to goe to execute them: The charges of their Voyage is defraide by the King, and likewiſe their lodging where they are to remayne: The which is ſo vaſt, as all the Officers of Iuſtice dwell therein, for the commodity of the publique, and the ſpeedy execution of Iuſtice. The wages which they receiue, may well ſupply all their expences, with which they muſt reſt ſatisfied, for to take any preſent from the parties, the Law ſo rigorouſly obſerued within the Realme, forbids them expreſly vpon great penalties and likewiſe the parties, who are not allowed to go and ſee the Iudges in their houſes: They muſt repaire to the accuſtomed audiences to haue Iuſtice from them: When the Iudge is in his ſeate, the Vſhers goe to the entry of the Hall, and name with a loud voice the party that comes for Iuſtice, and likewiſe deliuers what he demands. The party enters preſently, kneeles downe before the Iudge, and

propoundes his demand; or if it be in writing, giues it to the Regiſter, who reads it; the Iudge ordaines preſently what is Iuſt, and writes his Iudgement himſelfe with red Inke, to auoid the faults which Regiſters commit: whereof in other places, they feele the inconueniences which happen to the prejudice of the parties: Theſe Iudges are bound to goe faſting to their Audiences; and if their infirmities require ſome comfort in their weakneſſes, they may only vſe Conſerues by way of Phyſicke: If it happens that they drinke any Wine before the Audience, they ſhall bee no leſſe puniſhed, then if they had committeed the crime of ſome violent concuſſion. Their Iudgements are executed in euery point without any fraud: In all matters the Iudges proceed by writing, and if the buſineſſe bee of importance, they write the *Acts* themſelues and the Depoſitions of witneſſes: So as few men complaine of their Iuſtice, and there are few appeales to ſuperiour Iudges. In their Iuriſdictions, they regiſter the number of the houſes which depend of them, they ſet them by tens in a Table, in the which they write the names of the Inhabitants, and the Kings Decree; which enjoynes all perſons of what qualitie and condition ſoeuer, to reueale preſently vnto the Iuſtice, what they ſhall ſee committed by any of their Neighbours againſt the publique good, to the end they may beſpeedily puniſhed. If any one of the ten leaues the *Countrie*, the Towne or Street, to goe any journey, hee ought ten dayes before his departure, to ring a little Bell or a Copper Baſon, throughout the whole Quarter, to the end that if he owe any money, his creditors, may haue notice of his departure; or if any man hath lent him any thing, hee may come and demand it: If he ſeekes to ſteale away in ſecret, the Neighbours muſt watch, for in his abſence the Iudges will force them to pay his debts. But there are few found that breake: The lawes ſtrictly obſerued in *China*, puniſh them ſeuerely: They giue them dayes for payment: If they faile at the firſt, they whip them in priſon; if they do not ſatisfie at the ſecond, they double their ſtripes: and if they be obſtinate till the third time, they beat him vntill he bleeds, and keepe him continually in priſon.

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For this reaſon when ſome are troubled to pay their debts, they implore the helpe of all the World to be freed, and not able to obtaine their libertie in this manner, they ſell themſelues vnto their Creditors, to auoid the ſenſible ſtripes of the Whip. When as any Iudge goes forth in publique (the which happens ſeldome, their cuſtome being to be much retired, for that by this meanes, they ſay, they are leſſe diuerted, and maintaine their authoritie better) hee goes accompanied with all the Officers of Iuſtice, whereof the two firſt which goe in ranke, carrie vpon their ſhoulders two long Maces of ſiluer, for a ſigne that they are Officers of Iuſtice; two others which follow them, haue in their hands a long ſtrait Reed, and carry it in like manner, ſhewing thereby that they muſt doe vpright Iuſtice, which the Iudge whom they accompany will performe: In the third Ranke are two other Officers, who alſo carrie Reeds, but they dragge them on the ground with long red Girdles; Theſe are the Scourges wherewith they whip Offenders, if they encounter any: A fourth ranke followes them; theſe are two men which carrie two white Tables, in the which is written the name of the Iudge his office & qualitie: The reſt of the traine are perſons which accompany the Magiſtrate for honour. This pompe and conuoy of Iuſtice, is no vaine oſtentation of theſe Officers, they liue as they ſpeak, and are ſuch as they appeare, that is to ſay, indued with vertue, exact and entire in their Offices, and of a life without reproach: But men are men, and no gods, which cannot run into vices, and the integritie of a Magiſtrate, being in an inconſtant and changeable life, may erre, although it happens leſſe in *China* than elſewhere. The King and his Councell haue prouided neceſſary remedies for this inconuenience, which puniſh thoſe that faile, and keeping the reſt in awe, make them to containe themſelues in their duties; The charges of ſuch Officers continue but three yeares, after the which they muſt giue an accompt of the adminiſtration thereof before Iudges called *Chaenes*. Notwithſtanding the King ſends Viſiters yearely called *Lenthis* thorowout all the Prouinces of his Realme, men which are faithfull to his ſeruice, of great experience

The Viſitor the Court.

perience in worldly affaires, and of ſingular integrity. This Delegation is made ſo ſecretly, as it is not knowne to any, but to the King and Preſident of his Councell, who cauſeth the Secretary of Eſtate to diſpatch Letters, leauing a blanke for his name they ſend, and for the Prouince whither he goes: They adde vnto the Letters this neceſſary clauſe to the Viſiters abſolute power; *That whitherſoeuer the Iudge or Loytias ſhall goe, carrying thoſe Letters of prouiſion, hee ſhall be obeyed like the King himſelfe.* Theſe Letters ſealed, the Preſident addes the name of the Viſiter, and of the Prouince whither hee is ſent: hauing receiued them, he departs ſo ſecretly from Court and trauels ſo vnknowne, as no man vnderſtands what he is, or whither he goes. He arriues thus vnknowne into the Prouince or the Iſland which hee is to viſit, goes thorough the Country, trauels from Towne to Towne, and informes himſelfe with all care and diligence, of the carriage of the Officers, euen from the Vice-roy to the meaneſt Auditour, and yet in this exact reformation, he makes not himſelfe knowne to any. When he hath ended his courſe, and thinkes that hee hath ſufficient proofes of the ſincerity of ſome, and of the miſbehauiour of others, he goes to the chiefe Towne of the Prouince, and there attends the day when ſuch Officers meete in Councell: The which is once a moneth at the Vice-royes lodging, or in his abſence with the *Tutan. When they* are aſſembled, he comes to the gate, commands an Vſher to giue them notice, that there is a Iudge which will enter, to ſignifie the Kings pleaſure vnto them. The Vice-roy who conceiues partly what it may be, cauſeth the gates to be opened, leaues his ſeate, and accompanied with the other Officers, goes to receiue him, as his Superiour: He enters, carrying the Letters of prouiſion in his hand. Theſe Patents ſtrike terrour into ſome of the aſſembly, and the Iudges which are guilty ſhew by their pale countenances the markes of their offences: They cauſe it to be openly read: After which the Vice-roy riſeth from his ſeate, makes many low courteſies and ſubmiſſions to the Viſitor, and all the reſt doe the like. Then he takes his ſeate in the moſt eminent place, and lets them vnderſtand by a graue

graue and ſerious Oration, the ſubject of his comming, the care which he hath taken, to make his Viſitation thorough the Prouince, and to enforme himſelfe exactly and truly of their behauiours: Crownes the vertue and integrity of ſuch as haue done well, with a thouſand commendations, promiſeth to make his report vnto the King, and to his Councell, aſſuring them of the recompence which their good ſeruices deſerue, and in the meane time aduanceth them to the moſt honourable places of the Councell in the Prouince. After that theſe good men haue receiued from his mouth and hand this honeſt teſtimony of their vertue; hee doth publiquely reproch ſuch, as he hath found defectiue and culpable, the baſeneſſe of their traffique in the ſale of Iuſtice, makes them to ſee the ſhame of their concuſſions, and ſets downe in particular the number of their faults. The effect doth preſently follow this ſhamefull reproach, hee thunders out againſt them the ſentence of condemnation, depriues them of their Offices, and ſtrips them of the tokens thereof, taking from them in the face of the whole Councell, the Girdle and Hat with a little brim: If their faults deſerue a greater puniſhment, he leaues it to the judgement of the Soueraigne Prince, and to his Councell; for the Law of *China* forbids all Iudges, to condemne any man to death before they haue aduertized the King, and hee hath reſolued what they *ſhall* doe. But thus they execute Iuſtice in *China*, vpon thoſe which deny it to others: In this manner recompence being apparant there, yea, certaine for vertue, and puniſhment for vice, moſt men imbrace the firſt to enjoy its crownes, and flie the other to auoide the miſeries which accompany it: and the Realme of *China* enjoyeth all manner of felicitie.

This wiſe policie is practized in *China*, to containe the Inhabitants in their duty: But Realmes like vnto mans body, are not only aſſaulted by home-bred Enemies; Strangers may ruine them, as the Sword kils the body of man aſwell as the diſeaſes which haue their ſpring & fountain within it. For this reaſon the Soueraigne Monarch of *China* furniſhes his places with good Garriſons, and when need requires coueteth

The guards & forces of the Realme.

the fields with armed men; ſettles forces vpon the Ports of the Sea, and oppoſeth againſt forreigne violence, the beſt, and moſt reſolute troupes of his Eſtates, which preſerue it againſt their deſignes and aſſaults. Let vs firſt obſerue the vigilancie and greatneſſe of his forces by land, and then we will ſpeake of thoſe at Sea. Euery Prouince hath his Councell of Warre, ſupplyed with the moſt valiant and expert men of Warre in the whole Realme; They diſpoſe of the Souldiers according to occaſions and occurrents, and cauſe them to be paid ſo exactly, as they loſe not any thing in their Muſters: For the Treaſurers which keepe the King's Cofers, haue commandement not to refuſe them any thing. Their Townes are not fortified with Baſtions, nor defended by ſtrong Towres, The Monarch of *China*, practiſeth the aduice of that generous *Grecian*, who ſaid that the beſt defences of a City conſiſted in the valour of the Citizens: Yet they haue good wals inuironed with deep ditches, which they fill with water by the current of Riuers, when they pleaſe: The beſt fortifications which may defend them well, are the good Garriſons they put into them, who keepe a very ſtrict Guard, not ſuffering any man to enter nor goe forth, without leaue in writing from the Magiſtrate, or Gouernour which commands therein: They ſhut the gates carefully, ſeale vp the locks, and neuer open them till after the riſing of the Sunne, and that they haue acknowledged their Seales. Their Artillery which is excellent good (the vſe whereof was firſt knowne to them before it came to vs) is vſually placed vpon the ſaid Gates. The Captaines are Natiues of the Prouinces which they guard, to the end that the naturall loue to their Country, together with the duty of their charges, ſhould augment their care for the preſeruation of places. They lodge vpon the wals of Townes, where their houſes are built of purpoſe, to the end they may be continually in their vocation; they doe it without contradiction or any reſiſtance of the Inhabitants of the Townes which they guard, for the Law of the State hath depriued them of all meanes to reuolt, hauing forbidden them the

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carrying of Armes, or to haue any in their houſes, vpon paine of death, not allowing any, but ſuch as are in the Kings pay, who ſucceed in that qualitie from Father to Sonne. They are diſtributed by thouſands, whereof euery hundred hath a Captaine and an Ancient, and all theſe haue one Commander, as with vs the Colonell of a Regiment. They practiſe often, to keepe the Souldiers in breath, leſt Idleneſſe ſhould ruſt their Armes, and ſoften their courages: Their Armes are Harquebuſſes, Pikes, Staues with Irons, and Hatchets. The Horſemen vſe other Armes; when they goe to fight they carry foure Swords at their Saddle pomell, they hold two in their hands when they charge, and make vſe of them with great dexteritie: They likewiſe vſe Darts and Launces. They haue beene accuſtomed to be inuironed with a troupe of Groomes, which are about them when they enter battaile, the which are nimble and well armed: Their valour conſiſts in policie, and ſtratagems of war, where they imploy their minds more than their courages, to charge the Enemy openly. They are very bad Horſemen, and mannage their Horſes with a whip and the voice; and haue no other bitts but a peece of Iron, which goes croſſe to the mouth. Their Armes are light, and their courages heauy.

Thus this Cauallery makes not the beſt part of the forces of *China*, the which are ſo great, as they are ſufficient to guard many Realmes: It is true that the vaſt and great Prouinces where they are eſtabliſhed, containe euery one in its dimenſion, the extent of a Realme. That of *Pagnie*, whereas the King makes his reſidence, hath for its guard two Millions, a hundred and fifty thouſand foote, and foureſcore thouſand horſe. That of *Canton*, hath ſix ſcore thouſand foot, and fortie thouſand horſe, that of *Foquien* fifty eight thouſand, and nine hundred foot, with two and twenty thouſand and foure hundred horſe. *Olam*, ſeuenty ſix thouſand foot, and fiue and twenty thouſand fiue hundred horſe. *Quinſay*, foureſcore thouſand ſix hundred foot, and no horſe, by reaſon of the ſituation of the Country full of Mountaines and Rocks: *Oquian* likewiſe hath not any: Its guard conſiſts only in ſixe ſcore

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thouſand ſix hundred foot. The Prouince of *Suſuam*, hath foureſcore ſixe thouſand foot, and thirty foure thouſand fiue hundred horſe. That of *Tolanchie*, neighbour to the *Tartars*, with whom the Kings of *China* haue many times had great and bloudy warres, is fortified with two Millions eight hundred thouſand foot, ſupported by two hundred foureſcore and ten thouſand horſe; theſe are the beſt and moſt warlike Souldiers in the Realme. *Canſay* hath fifty thouſand foot, with twenty thouſand two hundred and fiftie horſe. *Aucheo* is guarded by foureſcore and ſix thouſand foot, and forty eight thouſand horſe. *Honan*, forty foure thouſand foot, and eighteene thouſand nine hundred horſe. *Xanton*, hath ſeuenty ſix thouſand foot, and ten thouſand a hundred and fifty horſe. *Quicheu*, forty eight thouſand and ſeuen hundred foot, and fifteene thouſand three thouſand horſe. *Chequean* hath thirtie foure thouſand foot, with thirteen thouſand horſe: and *Sancy*, the leaſt Prouince of all the reſt, forty thouſand foot, and ſixe thouſand horſe. All the which forces amount to fiue Millions, eight hundred forty ſix thouſand, fiue hundred foot, and fiue hundred forty eight thouſand horſe. This World of men armed (if they were valiant) might conquer all the reſt of the habitable Earth. But the Hiſtory makes their courages inferiour to the Men of *Europe*. The moſt redoubted Warriours of Antiquitie, who haue conquered many Realmes in *Aſia*, triumphed ouer *Africke*, and ſtrooke a terrour into *Europe*, had nothing in their forces that might approch the number of the Garriſons of *China*: And truly the Hiſtory ſhould be ſuſpected vnto me, and in a manner fabulous, if it did not proue the truth of its relation by the great number of Townes, and the vaſt extent of a Realme; which may containe fifteene well peopled, for that euery Prouince of *China*, hath its greatnes like vnto a great Monarchie. But theſe fearefull forces baniſh the troubles of their Eſtate; for they take Armes to enjoy reſt and tranquility, and warre is many times made to haue peace: The Garriſons of the Sea Ports, and the Guards which are in the Rhodes or open Harbours, for the ſafetie of Merchants, are comprehended in this number: The King entertaines ma-

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ny ſhips of warre, well armed, which guard the Ports, and the Hauens to reſtraine the courſes & ſpoyles of Pyrats. Theſe Veſſels are of diuers ſorts: Some are very great, they call them *Ionços:* Others are leſſe, and like vnto our Frigats they call them *Bancoens:* Some are larger than theſe, and haue many bankes; euery banke hath eight Oares, and euery Oare hath ſix men, they call them *Lanteas.*

To defray the expences of ſo many Souldiers, to pay the wages of the Officers of Iuſtice and Treaſure, and to furniſh the Royall Pallace with all things neceſſary, the Soueraigne Prince of *China* ought to haue a great and powerfull reuenue: He leuies it vpon Men, Houſes, Graine, Mines of gold and ſiluer, vpon precious ſtones, Pearles, Porcelaines, Wools, Cottons, and Silkes. The men of theſe fifteene Prouinces, are for a great part exempt from all Tribute: as the *Loytias*, the Iudges, Officers, and Souldiers: Yet the number of ſuch as pay, is not ſmall: For the Prouince of *Pagnie*, containes two Millions ſeuen hundred and foure thouſand Tributaries: That of *Canton*, three Millions ſix hundred thouſand: *Foquien*, two Millions foure hundred and ſeuen thouſand: The Prouince of *Aucheo*, two Millions eight hundred and forty thouſand: That of *Olam* two Millions, two hundred thirty foure thouſand: That of *Cinſay*, three Millions, three hundred and eighty thouſand: *Suſnam*, two Millions fifty thouſand: *Tolanchie* ſix Millions, ninety thouſand: *Canſay* two Millions, three hundred and fiue thouſand: *Oquian* three Millions eight hundred thouſand: *Honan* a Million two hundred thouſand: *Xanton*, a Million nine hundred forty foure thouſand: *Chequint* two Millions, two hundred forty foure thouſand: *Quicheu*, two Millions three hundred thouſand: and *Sancij*, a Million ſix hundred ſeuenty thouſand, and fiue hundred Tributaries. All theſe Tributaries doe euery one pay yearly two Maſes; the Maſe may be in eſtimation a ſhilling of our money, which is in yearely reuenew to the King for this Tribute alone, fourteene Millions two hundred fifty three thouſand, a hundred ſixty and ſeuen French Crownes. Beſides this, the other Tributes raiſe his Reuenue much: The Mines of gold,

The reuene of the King *China.*

pay him yearely in fine gold, from ſeuenteene to two and twenty Carrats, foure Millions two hundred fifty ſixe thouſand nine hundred *Taes*, the *Tae* is in eſtimation an Italian Crowne. The Mines of ſiluer yeeld him in pure ſiluer, three Millions, a hundred fifty three thouſand, two hundred and nineteene *Taes*: That of precious ſtones, a Million foure hundred and ſeuenty thouſand *Taes*. The fiſhing for Pearles brings into his Coffers two Millions, ſixe hundred and thirtie thouſand *Taes*. The cuſtome vpon Sents and Perfumes, as Muſke and Amber, is worth a Million, and thirty *fiue* thouſand *Taes*: That which is laid vpon Porcelins brings foure-ſcore and ten thouſand *Taes*: making in all this ſecond Tribute, eleuen Millions fiue hundred, foureſcore and foure thouſand French Crownes: So as hitherto *the reuenew in ſiluer*, amounts to about ſix and twenty thouſand Millions of gold. But the third Tribute of Graines, Salt, Wooll, Cottons and Silke exceeds all that. This powerfull and rich Monarch giues vnto his Subiects a very great quantity of Lands, which depend of the Crowne, vpon condition that they ſhall yeeld vnto him yearely, apart of that which they gather, which ſerues for the neceſſary prouiſions of his Royall Pallace, and for the Officers of his Realme. From this Tribute they which are appointed to gather it, retire yearely, three ſcore Millions, a hundred ſeuenty one thouſand, eight hundred *and thirty* meaſures of white Rice, which is the moſt ordinary food of the men of *China*, and of their Neighbours: Nine and twenty Millions, three hundred ninetie one thouſand, nine hundred foureſcore and two meaſures of Barley: Thirty three Millions, ſix ſcore thouſand, two hundred Meaſures of Wheate: Twenty Millions, two hundred and fifty thouſand Meaſures of Meſſine: Twenty fiue Millions, three hundred and forty thouſand, foure hundred Meaſures of Salt: Twenty foure thouſand Meaſures of Millet: In other Graine and Pulſes, fifty foure Millions of Meaſures. The Silke which is wrought into Cloth, doth furniſh him with two hundred and ſixe thouſand peeces of the rareſt workes, and euery peece is fourteene [illegible]g: That which is in Maſſe, makes him fiue hundred

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and forty thouſand pound weight. He hath in Cotton, three hundred thouſand pound weight: The working of Couerings for Beds, yeeld him of the beſt ſort, eight hundred thouſand foure hundred peeces: Raw-ſilke payes him the weight of foure thouſand pound. The workes of Cotton bring vnto him ſix hundred ſeuenty eight thouſand peeces of that ſtuffe, euery peece being fourteene Ells long; the raw Cotton yeelds him the weight of three hundred foure thouſand, ſix hundred forty eight pounds: So as the value of theſe commodities, augmenting the ſummes of the Tribute in Siluer, make the yeerely Reuenew of this great Empire, to amount to ſix ſcore Millions of Gold.

The Armes Titles of t King of *Chi*

Theſe great and immenſe Treaſures of the King of *China*, leuied vpon his Subjects, and the excellent prudence wherewith he gouernes his Eſtate, and ordaines of ſo rich a Reuenew; haue made him to take for his Armes, two Serpents interlaced one within another; and the immenſe extent of ſo vaſt and fertile a Realme, full of all ſorts of felicities, haue cauſed him to inſert in his Titles, the quality of *Lord of the World, and the Childe of Heauen:* And truly ſeeing this Countrey, is a World in greatneſſe and bounty, hee hath reaſon to tearme himſelfe the Lord. The Kings are in effect doubly the children of Heauen, aſwell by the benefit of their Creation like other men, as by the excellent priuiledge of their Soueraignty, which is the liuely Image of the heauenly. But the Monarch of *China*, in the vanity of his deceitfull Religion, and the falſe worſhip of his Idols, liues like a childe of the earth. Yet the greatneſſe of his treaſures, the power of his forces, the fertilitie of his Country, and the extent of his Eſtate, hath tranſported the pride of his ſpirit to that inſolencie, as to contemne all the reſt of men, and not to eſteeme any but thoſe of *China*. They of *Europe* are leſſe oppreſt with his contempt. Hee ſaith often, and this vaine bragge is in the mouthes of his Subjects, that the men of *China* haue two eyes, that they of *Europe* haue but one; and that all the reſt of men vpon the earth are blind.

Notwithſtanding this defect, which is common to many

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Princes yet the amity and alliance of ſo rich and powerfull a Monarch, deſerues to be ſought after by other Soueraignes; His Neighbours eſteeme it and deſire it. The *Tartar*, his capitall enemy demands it, and the King of *Spaine* hath held it profitable for the good of his Eſtate, and the glory of his Majeſty. Thus when theſe Princes, ſend Embaſſadours vnto him to that end, or to treat of ſome important affaires, he receiues them, honours them, and giues them all kind of good reception. When they enter into the Realme, the Gouernour of the place by which they paſſe, aſſiſted by all the *Loytias* and Captaines of the Country, goe to meet them, to let them vnderſtand by their goodly ſpeeches that they are welcome. If they arriue by Sea, although there be but a little ſpace from the Port to the Towne where they land: Yet they will not ſuffer them to goe on foot, but they carry them in Chaires richly embroydered with Pearle, and couered with Curtaines of Cloth of Gold, by eight men, whereof there are ſome in the principall Townes, appointed to that vſe: For the Law of *China* ſaith: *Let a forreigne Embaſſadour be receiued and honoured in the like ſort, as if the Prince which ſends him came into the Realme.* Being arriued they lodge them in a Lodging made for them, built like a Pallace, and royally furniſhed with all things neceſſary, where they are ſerued and treated at the Kings charge, and in like ſort *during their whole* Voyage, whereas a thouſand Souldiers guard and accompany them at the Kings coſt. The day after their arriuall the Gouernour who had receiued them, goes to viſit them, and after many honeſt complements, demands the ſubject of their Embaſſie, and hearing it, hee preſently diſpatcheth a Poſt to the chiefe Towne of the Prouince, where the Vice-roy remaynes, by whom he giues him aduice. The Vice-roy diſpatcheth the ſame Poſt to Court, and writes vnto the King and his Councell, who ſends a ſafe conduct to the Embaſſadours for their Voyage. Hauing receiued it, they take their way towardes the Court, accompanied with that number of Souldiers which we haue mentioned. They are fed and defrayed by the Kings Treaſures, and whereſoeuer they paſſe they doe them all ho-

honour: When they arriue at the Royall Citie of *Tabin*, the ordinary abode of the Court; the Kings Councell being followed by the principall Knights, goe to meet him: The President of this Royall Councell makes a band apart, with a Kingly traine and pompe. If the Embaſſadours come from great Monarches, this great President takes the left hand: If they come from meaner Princes, hee takes the right, and in this ranke doth accompany them to the Lodging which is prepared for them, whereof the moueables and the preparation for the entertainment of Embaſſadours are in truth worthy of the greatneſſe and magnificence of the King of *China*: By the way he entertains them with the encounters of their voyage, and the eſtate of their health; An Interpreter which they haue with them, aſſiſts him which vnderſtands not the Language: When they are arriued before the Pallace where they are to lodge; the President leaues them, and at his parting giues them power on the Kings behalfe, to create a number of *Loytias* or Knights, and to deliuer many Priſoners condemned to die, for a confirmation and aſſurance that they are welcome to that Court. The law of *China* frees them from all manner of inconueniences, that is to ſay, that for what crime ſoeuer the Embaſſadour commits in the Eſtate, his perſon may not in any ſort be moleſted: He ſpends ſome dayes in his Pallace before he hath audience, to the end that reſt may refreſh him from the toile of his Voyage. In the meane time the greateſt of the Court inuite him, they let him ſee the beſt companies thereof, and the magnificence of their Feaſts; After which they giue him a day to come to audience: The King aſſiſted by his Councell, and the chiefe men of his Court, giues it him in one of thoſe ſtately Hals, whereof we haue formerly made mention; there he treats of the ſubiect of his Embaſſie, and after hee hath receiued an anſwere, returnes laden with Preſents towards the Prince which ſent him. His returne is as ſweet and pleaſing as his comming, hee is accompanied with the ſame troupe, defraide in like manner at the Kings charge, and whereſoeuer hee paſſeth receiued with the like courteſie and honour.

Ambaſſadours Tributaries of China.

But all Embaſſadours which come into *China*, are not entertained in the ſame manner: For ſuch as come from Princes or Common-weales which are their Tributaries, are receiued according to their condition, and as depending vpon the Realme. When they arriue, one Iudge receiues them, lodgeth them, and defrayes them at the Kings charge; at the Court their reception is equall vnto it; the Iudge which entertaines them, demands the ſubject of their Voyage, and they tell it him: He doth aduertiſe the Preſident of the Councell, and the Preſident tels the King, who giues them a day of audience: But when they goe, it is on foot, or if their indiſpoſition will not ſuffer it, they goe on horſebacke without a Bridle, hauing only a Halter, for a marke of humilitie and vaſſallage: They haue no other Company but the Iudge which receiued them, with whom they take their way to the Royall Pallace: When they are arriued before it, they attend in a ſpacious place, a certaine Officer of the Kings, who is like a Maſter of the Ceremonies who makes a ſigne vnto them afarre off, that they ſhould march, and ſhewes them the place where they ſhould begin to kneele, to joyne their hands, and to lift them vp on high in ſigne of adoration, and to lift vp their eyes towards the place where they tell them the King remaynes: Thus they approach vnto the Pallace, and enter it after they haue made fiue reuerences, or rather fiue adorations: They come into the firſt hall which is the meaneſt of the Pallace, where the Preſident of the Councell, Majeſtically ſet, and not the King (whom they ſee not) giues them audience, after which hee ſends them backe without any anſwere, vntill he hath ſpoken with the King: Then his Majeſties pleaſure is ſignified vnto them by the Iudge, who hath had the care of their conduct. Thus they returne as they came, without any honour, as in ſome ſort Subjects to the Eſtate of *China*: For ſuch Principalities or Common-weales, which ſend them, haue ſometimes beene Prouinces of the Realme; but for that they were remote, when as the *Chineſis* ſhut themſelues vp within the incloſure of the Mountaines, with that great wall of fiue hundred leagues long, they gaue theſe Prouinces to thoſe which now poſſeſſe

poſſeſſe them, reſeruing a Tribute and Homage.

If the Embaſſadour of any Soueraigne Prince brings Preſents to the King of *China*, and that the Law and cuſtome of the Country binds him to attend a Paſport from Court, in ſome Port or Towne of the Realme, the Gouernour of the place where he attends, receiues the Preſent in the mean time: But he lookes vpon it in the preſence of a Notary, and ſome witneſſes: ſeales it vp and ſo ſends it to Court, with that which they giue vnto himſelfe: As it hapned ſome yeares ſince in the Embaſſadours which *Philip* the Second King of *Spaine* ſent vnto *China*: For it is expreſſly forbidden vpon great penalties to all perſons which are in charge within the Eſtate, to receiue any Preſents from any whatſoeuer; No not from their neereſt Kinſmen. But thus the Embaſſadours which goe to treat with the Prince are receiued in *China*. The which ſhewes that the *Chinois* are neat, and haue as good qualities, as any other Nation vpon Earth. They haue with them Learning and the Sciences, which are the true ornaments of the mind, and the light which doth inlighten men, in the obſcure Labyrinths of great affaires. They cauſe their children to be inſtructed from their youth, in Colledges ordained for that end. The Character which they vſe, doth ſomewhat reſemble the Hieroglyphicks of the ancient Egyptians; for euery one ſignifies a whole word, and ſometimes a period: As for example, they call Heauen *Guam*, which is a word of fiue letters and yet  they write it by one alone painted in this manner.  They call a Towne *Leombi*, and this word is alſo expreſt by one  letter only, or rather figure, that is to ſay, that  which followeth: which is the reaſon they haue ſo great a number of Letters or Characters all different, which make ſix thouſand. Their Realme containes diuers kinds of Languages, yet they vnderſtand all by writing: For although that one thing be called diuerſly in many Prouinces; yet they write it after one manner thoroughout the Country: as a Towne which we ſaid was called *Leombi* at the Court, in other places they terme it *Fu*, and generally they write it in the ſame manner that I haue deſcri-

Preſents brought by Embaſſadors.

The learning and ſtudies of *China*.

bed it. The people ſpeake the common Language of the Countrie, but the learned and Courtiers, as they are all, haue one particular and familiar to themſelues; they call it the *Mandarin*, which is as the Latine among men of Learning: There are few men in *China* how baſe ſoeuer their condition be, but can read and write: For in their Country the qualities of the mind are in ſingular recommendation, and vertue much honoured, and carefully rewarded. They haue printing in perfection; It was inuented with them before that the induſtrious *German*; *Iohn* of *Guttemberg* taught vs the vſe, in the yeare 1458, which was its beginning in *Europe*. The firſt moulds were caſt at *Mentz*: The firſt Booke which paſt the Preſſe, was that learned Worke of great Saint *Auguſtine*, called, *Of the City of God*: *Conrade German* carried it into *Italy* and elſewhere: Before all this, it had beene brought from *China* by Merchants which traffickt into that Country, who comming into *Arabia* the happy, paſt the Red Sea: After which they were in *Ruſſia*, and *Muſcouie*, where they left Bookes printed after the manner of *China* in the Characters of the Countrie, which were brought into *Germany*, and comming to the knowledge of *Guttemberg*, did furniſh him with an example to imitate them, and to mould Characters: for the *Chineis* maintaine, and there is ſome colour, that all the reſt of the World owe the inuention of Printing vnto them: It is true that there were Bookes printed with them, aboue fiue hundred yeares before that Printing came to the knowledge of them of *Europe*. The Paper which they vſe is very fine and thin; they make it of the cloth of Canes or Reeds: Their pens are of the ſame Reeds, cut & pointed at the end like vnto Painters Penſils: They write from the right hand to the left, and draw the lines from the top to the bottome. Thoroughout all the Townes of the Realme there are Royall Colledges, where the youth is inſtructed, and in Burroughes there are Schooles at the Kings charge, where they teach them to reade and write, which cauſeth the meaneſt men, to make their children in their youth, to learne this honeſt and profitable exerciſe. They teach *gratis* in thoſe great Colledges Morall

and

and Naturall Philoſophy, Aſtrologie, the Lawes of the Kingdome, with many other goodly and curious Sciences. The Regents or Readers are very learned, and the Schollers very ſtudious; They know their great labour ſhall not be without reward: that the ſtudie of Learning, by the good qualities which they infuſe into their ſpirits, are degrees to mount into great places both in Court and Realme: For in the Court of *China* you ſhall find no ignorant man, and to be ſo in that place were a great infamy. The Viſiters whom the King appoints repaire often to theſe Colledges, examine the Schollers, and honour ſuch as they find diligent in their ſtudies, with many recompences. This is the cauſe why this great Realme abounds in men of merit, and that their ſpirits thruſt on with a deſire of glory which is infallible, labour continually in their ſtudies, and giue vnto the publique the profit of their rare workes. The Book-ſellers of *China* are full of goodly peeces, the curioſitie of Chriſtians hath brought them into *Europe*, Heauen ſuffering it, to the end that the glory of their Authours ſhould not be confined within the encloſure of the Mountaines and Wall, which ſhuts vp *China*. The Library of the *Vatican* at *Rome*, and that of the Royall Monaſterie of Saint *Lawrence* in *Spaine*, haue many goodly Volumes of *China*: whereof ſome treat of Aſtrologie, of Morall Philoſophy, of the number of the Heauens, the motion of the Planets and of their influences; and the proprietie of ſtones and mettals, and of the ſecrets of Phyſique; Others containe the Lawes of the Kingdome, and the Reuenewes thereof, the Art of Warre, with the meanes how to conduct Nauall Armies, and many other Sciences, whereof the glory and profit fils *China* with many felicities; and hath furniſhed the men thereof with precepts and meanes to gouerne free from the tempeſts and ſtormes of Ciuill Warres, whereas many others make ſhipwracke of the Eſtates which they poſſeſſe: For wee find in their Hiſtories that for aboue two thouſand yeares, they haue preſerued and maintained their Monarchie, againſt the troubles which might riſe therein, and about that vaſt extent.

But

But the vertue of the *Chinois* is not without diuerſion, and the long reſt which they enjoy with abundance of wealth, produceth delights among them, and guides their liues into the charmes of voluptuouſneſſe. The moſt ordinary which ſteale from their ſerious occupations a part of the time which ſhould be deere vnto them, are their proud and ſtately Feaſts, where they treate themſelues deliciouſly: They make them in this manner. They giue to euery one of the gueſts (how great ſoeuer the number be) his table apart, where hee eats alone: theſe tables are of rare Art, the wood *is exquiſite*, & the worke ſingular; they are inlayed with ſtreaks of gold or ſiluer, interlaced ſo artificially, as they repreſent the figures of Birds, Fields, and Chaſes of diuers ſorts; For the workmen of *China* in the excellency of their Art, are wonderfull *induſtrious*, and carry the prize aboue all the World. They couer not the tables with any clothes, the neatneſſe and handſomeneſſe of the *Chinois* in their feeding needs not any; they lay on Carpets of Damaske, or ſuch like ſtuffe, hanging downe to the ground; they place vpon the foure corners of the table many little open Panniers, wouen with fillets of gold and ſiluer, ſome are full of diuers ſorts of flowres made of Sugar, repreſented to the life: Others carrie a pleaſing diuerſitie of many Beaſts made likewiſe of Sugar, as Elephants, *Lions*, Stags, and Hindes; ſome are full of Birds of the ſame ſtuffe. In the *midſt of the* table is ſet exquiſite meate, which makes a part of the gueſts good cheere: this is commonly of all ſorts of Fowle and Veniſon in diſhes of Siluer and goodly Porcelane: they eat neatly and take their meate with Forkes of Gold and Siluer, neuer touching it with their hands: the Wine they drinke is vſually made of Palme, delicious to the taſte, and leſſe fuming to the head: the tables are ſet round, to the end the gueſts may ſee one another: Whileſt they make good cheere in this manner, many Muſicians and Players of Inſtruments giue vnto their ſenſes the ſweetneſſe of their pleaſing conſort; ſome others repreſent the inuention of ſome pleaſant Hiſtory: their Banquets are neuer without a Comedy; the which is excellently well performed, the perſonages are very actiue, and the apparell

apparell is proper to the repreſentation: the Banquet is of all ſorts of fruit, and comfitures in great abundance, whereof the vſe is very common in *China*. The Courtiers and other men of *China*, doe often ſpend their time in theſe delicious Feaſts: But particularly on the day of the great Feaſts of their Religion, which they celebrate the firſt day of the Moone in *March*, they giue vnto their ſenſes all the pleaſures they can deſire; they attire themſelues in ſtate, and weare the richeſt Iewels they haue; they plant great trees at their gates, like vnto the May-poles in our Countries, they hang before their houſes many peeces of Silke and cloth of Gold: they crowne the ſtreets with many triumphant Arches; they giue light vnto the night, with a number of lights which they hang vpon theſe trees: and they feaſt it perpetually.

The exceſſes are greater, when as the Courtiers or great men of the Realme entertaine their equals, or feaſt the Embaſſadours of ſome Soueraigne Prince: then their magnificence ſhewes it ſelfe with a greater luſtre. The inuited hath many tables for himſelfe, to the number of twenty: Hee eates at the firſt, and all the reſt are couered with all ſorts of raw meats, as Fowle of all ſorts, Veniſon, Gammons of Bacon, and many others: When the Feaſt is ended, his ſeruants who hath entertained him carries them before the inuited to his lodging, where they leaue them with great Ceremonies. The Friends or Kinſmen of the houſe doe the honour; for he which is Maſter of the Feaſt, abſents himſelfe, and for good manners ſake, according to the cuſtome of the Countrey appeares not: they which vndertake this care for him (which are men of quality) conduct the inuited to their places in goodly chaires, vnder a Canopie of Veluet; but before they begin to eat, euery man takes his cup, and fils it with Wine, and after they haue made many great courteſies, they goe vnto the windowes, or to ſome place where they may ſee the heauens: they offer them to the Sun, and make great diſcourſes in forme of a prayer, and demand of this goodly ſtarre (who cannot but giue them light to ſee their drinke) conſtant proſperities for the inuited, and that the friendſhip which they meane to contract, may be

pro-

profitable and fauourable to both parties. Diſſolute Feaſts are ſtormy Seas, where amidſt the delights of the body, the vertues of the minde ſuffer ſhipwracke. Wherefore, hee that hath left to men the Rules of good Gouernment, aduiſeth them to goe rather to the houſe of mourning, and to the Conuoy of Funerals, than to the pleaſures of ſumptuous Banquets; for that in the one they ſee before their eyes, the portraite of the end of man, and many times in themſelues their owne vanities; and the other bewitching their ſpirits, ſteale them from themſelues, and make them to forget their condition. It is true that the *Chinois* haue with many others this commendable qualitie, not to order the Eſtate leſſe, than to gouerne, as they doe, with excellency and pompe, the magnificence of a ſtately Feaſt: although their licentious Religion doth not forbid them the entertainment of delights and pleaſures which are enemies to ſolid vertues.

he Religion the Court *China*.

Theſe men, who ſay, they haue two eyes, and eſteeme others blind, are notwithſtanding ſo blinde, as to hold pieces of wood and ſtone for gods faſhioned into Idols by their own hands: For at the Court aſwell as in other places of the Kingdome they adore the workes of Painters and Grauers; they keepe in their houſes Idols which they reuerence with a particular worſhip, and haue recourſe to their vaine aſſiſtance in all their affaires: Their Temples are *full, there are ſome* which containe aboue 200. vpon diuers Altars, among the which that of the Deuill, hath alwayes his place, and receiues the like venerations and Sacrifices; not but that the *Chinois* know he is a Reprobate, an Enemy to Mankind, and the authour of the crimes which are committed, but they honour him in this manner, to the end he ſhould doe them no harme, and not to be aſſiſted by him. Beſides theſe dumbe diuinities, they reuerence and pray vnto a great number of men already dead, who in their Realme haue exceeded others in the valour of Armes, in the light of Learning, or in the ſanctity of an auſtere life, & retired in the ſolitudes of their religious Monaſteries: they call them *Panſoes*, that is to ſay, moſt happy, in which number they put many women, of the which they reuerence three with

with a ſingular deuotion. The firſt they call *Sichie*, who came (as they ſay) from the Realme of *Trantheyco*, which is towards the Weſt, and brought into *China* the Rules of a Religious life, and was the firſt inuenter of Cloiſters, and of Religious Orders, who liue in common without marrying. He had his beard and head ſhauen, and his followers are ſo in like manner, and all the Monkes of *China* ſing the glory of his name, and extoll the merit of his vertues aboue all the other Saints. The ſecond ſubject in this ranke of ſingular holineſſe, is a woman called *Canina*: ſhe is worthy of her name, for the deuotion they bear vnto her in *China*, doth gnaw with an important Superſtition the ſpirits of ſimple women. They ſay ſhe was daughter to King *Tzonton*, who meaning to marry her to a Prince, as well as her other two ſiſters, being all children to this Monarch, ſhe would not yeeld vnto it, pretending for her reaſon, that ſhe had vowed a perpetual chaſtity to Heauen. The Father incenſed at this deniall, takes reuenge on her, hee depriues her of her liberty, and ſhuts her vp into a great houſe like vnto a Monaſtery, & in contempt makes her to ſpend her time in baſe and abject things, cauſing her to carry water and wood, and to cleanſe a great Garden which depended on this place; ſhee doth it, and labours with ſingular patience: But Heauen to whom ſhe had made her vow, and for whoſe loue ſhe was thus contemned (ſay the *Chinois*) eas'd her paines; It cauſed thoſe bleſſed Inhabitants of thoſe rich Vaults, to deſcend and comfort her, and ſent many creatures to ſuccour her: the Saints of Heauen came to draw her water: the Apes ſerued her as Groomes: Birds made cleane the Alleys of this Garden with their bils, and ſwept them with their wings: and wild Beaſts came from a neere Mountaine to bring her wood. The King her Father ſeeing her one day ſerued by theſe new Domeſticks, held her to be a Sorcereſſe, and reſolu'd to purge by flame, the crime of her enchantments: whereupon hee cauſed this houſe to be ſet on fire, ſhe ſeeing this goodly place burning vpon her occaſion, would haue ſlaine her ſelfe, with a long Needle of ſiluer which ſhe had in her haire, thruſting it into her throat; But ſuddenly there fell a great inundation of wa-

ter, which quencht the fire: Then ſhe left her deſigne, and retired into the Mountains, hiding herſelfe in their Caues, where ſhee continued her penance. Heauen which protected her in this manner, would not ſuffer the cruelty of her impious Father to goe vnpuniſhed: It ſtrooke him with a Leproſie, and abandoned his liuing body to wormes, which did gnaw him, and made him to ſuffer many torments: *Canina* vnderſtood it by Reuelation, Charity made her to leaue her ſolitary abode, to goe and ſuccour her leprous Father: When the King ſaw her, he fell at her feet, to craue pardon, and woſhipped *her*: ſhee holding her ſelfe vnworthy of adoration, would haue reſiſted, but not able to doe it in regard of the weaknes of her bodie, a Saint of Heauen put himſelfe before her to repaire the errour, and to let him know, that the adoration *was made only to* him. At the ſame inſtant ſhe returned to her Caue, and there ended her life in the like ſanctitie. The *Chinois* hold her for a great Saint, and pray ordinarily vnto her to craue pardon for their offences. The third is a woman called *Neome*, who, they ſay, was deſcended from a moſt illuſtrious Family, in the Towne of *Cuchi*, in the Prouince of *Oquiam*: And as her Father ſought to make her violate the vow of Chaſtity which ſhe had made, and to force her to marry, ſhe fled, and retired her ſelfe into the Deſart of a little Iſland, which is right againſt *Ingoa*, where ſhee liued moſt holily, and did many *Miracles*, whereof they relate this, as the moſt famous of all. They ſay that a great Captaine, called *Campo*, Generall of a Nauall Army to the King of *China*, went to make warre againſt a Neighbour Kingdome: He arriued at *Boym*, with his Fleet; being ready to part, the Mariners not able to weigh their Anchors, were amazed at this encounter: They look into the Sea, and ſaw *Neome* ſet vpon them, and ſtay them. The Generall cals vnto her, and (as one diuinely inſpired) intreats her to aduiſe him what he had to doe: ſhe anſwers him, that if he would triumph ouer his enemies, and conquer their Realme, hee ſhould lead her with him, for that they with whom he was to fight were great Magicians: Hee drawes her into his ſhip, weighes anchor, and hoiſts vp ſayle, and within few dayes

after

after arriues at the Enemies Country. As ſoone as they diſcouered the Fleet of *China*, theſe Magicians flie vnto their Charmes, they caſt Oile into the Sea, and by their illuſions, make the *Chinois* imagine that their ſhips were on fire and burnt. *Neome* (who, without doubt, was an excellent Magician) defeated by more powerfull counter-charmes all that which they had done. Thus ſeeing that their Witchcraft was weake, and their Armes vnequall to thoſe of *China*, they yeelded vnto them, and ſuffered the quality of Vaſſals, and Tributaries to the King of *China*. *Campo* whom the Hiſtory notes for a judicious man, and a wiſe Politician, enters into ſome doubt of the ſanctity of *Neome*, & holds her for a Sorcereſſe: to ſatisfie himſelfe, hee requires ſome ſigne of her holy vertue, to carry as a Preſent to the King his Maſter: And intreats her to make a dry ſtaffe, which he held in his hand to grow greene againe: ſhe takes the ſtaffe, and ſpeaking certain ſecret words, makes it to grow green & to flouriſh, and moreouer of a moſt odoriferous ſmell, and ſo deliuered it to this Captaine, who blinded with Superſtition like to the other *Chinois*, attributed the proſperity of his Voyage, and the good ſucceſſe of his Armes to the holines of *Neome*, whoſe name hath beene euer ſince much honoured in *China*, eſpecially by ſuch as goe to Sea, who carry her Image vpon the poope of their ſhips, and they pray vnto her as the Diuinity, which gouerns the waues, commands the Sea, and pacifies tempeſts and ſtormes.

The Sunne and Moone are alſo the ſubjects of their adoration, they reuerence them as the Fountaines of light and comfort, and the cauſes of generation here below; but they beleeue a greater Diuinity which controlls them; for when they ſee that either of theſe ſtars ſuffers an Eclypſe, they ſay that the Prince of Heauen hath condemned them to death, and that the feare of puniſhment hath thus blemiſhed their light. Then they pray vnto this Soueraigne Prince, to pardon them and not to quench theſe Celeſtiall Lampes, which are ſo neceſſary for their life: They ſay that the Sunne is a man, and the Moone a woman. They hold Heauen to be the Creatour of all that which appeares vnto our eyes, and of inuiſible

They worſl the Sunne & Moone.

things, they expreſſe it ſo in the firſt letter of their Alphabet, as I haue formerly obſerued, and they aſſure, that aboue theſe Celeſtial Vaults dwels an Immortall Gouernour, whom they call *Laocon Tzantey*, that is to ſay, the Gouernour of the great God; they qualifie him vncreated, incorporeall, eternall, and all ſpirit; they adore him with an extraordinary worſhip, & attribute vnto him the care of Supreme things, with whom they place another of theſame nature, called by them *Canſaye*, who hath receiued from the firſt the gouernment of this part of Heauen, which *lookes towards* the earth, and holds in his powerfull hand the life and death of men. This ſecond hath three Deputies vnder him, all three ſpirits like the firſt: They call them *Tanquam*, *Teiquam*, and *Tzuiquam*: Theſe are the helps and aſſiſtants of his great Miniſtery, for the things of this inferiour World: For the firſt *Tanquam* is a wateriſh Diuinitie, or rather the fountaine of the World, he hath the charge of Raine, and his greateſt exerciſe is to furniſh the earth with water. *Teiquam* deſcends lower, towards our inferiour Region: He rules ouer the Birth of men, diſpoſeth of Warre, ordaines the Seeds, and cauſeth the Earth to bring forth the fruits which nouriſh men, and the beaſts which inhabit it. *Tzuiquam* is their great *Neptune*: he ſpends his time in the ouerſight of the Sea, reraines or thruſts on, as it pleaſeth him, the *fury of the waues*; commands tempeſts, & hath a particular care of thoſe which ſaile: Wherefore all Sea-men adore him, Fiſhermen offer Sacrifices vnto him, and Marriners make Vowes, and at the returne from their Nauigations, repreſent Comœdies in honour of his Name.

The markes of iſtianitie he *Chinois* ſhip.

Amidſt the abominations of this falſe worſhip of the *Chinois*, they obſerue ſome ſteps and old markes halfe defaced of a better Religion: For in the diuerſitie of their Images, they haue one which they hold in ſingular reuerence: Its formes is humane and majeſticall: Out of the ſhoulders comes three heads equall and alike, which looke continually one on another, to let them vnderſtand that they haue but one will. This may be taken for ſome ſteps of the myſtery of the holy Trinitie,

tie, which the happy Apoſtle Saint *Thomas* had ſometimes preached vnto them; when as going to the Eaſt *Indies*, where the Martyrdome which hee ſuffered crown'd his life with an immortall Diadem, he paſt by *China*, as the ancient writings of the *Armenians* report. But finding the *Chinois* much troubled with warres, hee paſt on, hauing briefly expounded the truth of the Goſpell. In the ſame Temple where this Image with three heads is worſhipped, they reuerence Pictures, not much vnlike to thoſe of the twelue Apoſtles. The Chriſtians which obſerued theſe repreſentations, demanded of them of *China*, what men thoſe twelue Apoſtles had beene, and they had no other anſwere, but that thoſe twelue perſonages had beene great Phyloſophers, who had ſo earneſtly imbraced vertue in this World, as it had cauſed them after their death to be taken vp into Heauen, and made Angels there. For a third teſtimony that they haue had ſome beames of the Chriſtian verity, they reuerence in the ſame number of their ſacred Pictures the Image of a woman, perfectly faire, which holds a Child in her armes, whom, they ſay, ſhe brought forth without violating her Virginitie: And whoſe conception and birth were without the ſpot of any ſinne; and they know no farther. The double cloud of the ignorance of the holy Bookes, and the ſinne of Idolatry, hath hidden the reſt from them. Yet all theſe markes expounded vnto them, by the eloquent tongue of ſome religious and feruent Chriſtian, would be a reproach vnto them, that they are no more what they haue beene; and it would be no vnprofitable meanes to make the care ſucceſſefull, which ſhould be employed for their ſoules health: Beſides that the excellencie of their ſpirits capable of reaſon, would giue the more free acceſſe: and their owne Oracles would ſupport ſuch workmen, to aſſiſt their good deſignes; for they haue a propheſie which ſaith; *That from towards the Weſt the true Law ſhould come vnto them, the which ſhould carry them vp to Heauen to be made Angels there.*

Doubtleſſe, the Court of *China* would be a pleaſing abode for vs, in the conuerſation of Courtiers, which are learned and indued with excellent ſpirits, and amidſt the honeſt re- Of the death and funerall of the King *China*.

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compences which they giue vnto vertue. But the falſe worſhip of Idols, and the abominable ſuperſtitions which they commit, force vs to leaue it. It is therefore time to part, to turne our thoughts elſewhere, and to employ our labours in a more Religious occupation. Wee will doe it with the Diuine aſſiſtance of him who hath guided our workes hauing once related the Ceremonies, which are obſerued at the Death and Funerals of the Soueraigne Princes of this great Monarchie. When their King is dead, they waſh his body in Arromaticall waters, they perfume his royall Habits, and clothe him more ſumptuouſly than euer he went liuing: they ſet him in his Throne, to the end his whole Court may come and yeeld him their laſt duties, and deplore his loſſe. The firſt that preſent themſelues are the Princes his Sonnes, if hee had any; after them comes the Queene his Wife, with the neereſt of his Kindred; they kneele before his body, where they ſtay ſome time, and then retire with teares in their eyes, and ſighes in their mouthes: The Chancellour or Preſident of his Councell accompanied with all the Councellours of Eſtate, yeeld the like Funerall honours: All the Courtiers and Seruants of the Royall Pallace, are on their knees before the deceaſed, weeping for the loſſe of their Lord. This ſad Ceremony being ended, they ſtrip the body of his Royall Robes, and from his Throne they put him into a Coffin (it is the ordinary paſſage of the pompe of this World, from their greatneſſe to the graue) made of rich odoriferous wood, ſhut vp ſo cloſe as the aire cannot enter: They ſet it vpon a Table in the midſt of the Royall Chamber, the which is moſt ſumptuouſly hanged, and they lay vpon it a white cloth hanging downe to the ground, vpon the which lies the Picture of the deceaſed King drawne to the life: The Chamber of Preſence is likewiſe richly furniſhed, and in it are ſet many Tables with a great number of Funerall Tapers, with the which they ſerue a great quantity of meate, for the Prieſts and Religious men of *China*, which come to ſing after their manner, to pray, and to offer Sacrifices, for the reſt of him that is dead in eternall vn-reſt. To theſe vaine deuotions they adde many Sorceries, they bring

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vnto the Coffin a great number of little Papers painted, ſome of which they burne there preſently, the reſt they tie vnto the Coffin with little ſtrings, the which they ſhake and mooue continually, with ſuch fearefull cryes and howlings, as a man can hardly heare them without terrour: They ſay, that by this franticke manner of ſuccouring the dead, they ſend the ſoule of their deceaſed Monarch into heauen, to the number of thoſe which are happy. This howling and ſpirituall noiſe of the Prieſts of *China* continues fifteene dayes, after which they conduct the Kings body to the Graue; the Conuoy is made in this manner: Before the body, march as many Prieſts and Religious men as are found in Court: They carry burning Tapers in their hands: The Princes Kinſmen follow the Conuoy, attired auſterely in Mourning: They haue long Caſſocks of wooll pitcht againſt their fleſh, and girt about their loynes with cords: Their head is ſimply couered with a great Bonnet of wooll with broad brims, like to the Hats which they did weare in *France*, in the yeare 1625, the which is ſtraitly obſerued: For in *China* the Mourning conſiſts not only in the outward ſhew, it paſſeth beyond teares and ſighes, which are not performed but for faſhion ſake: The greateſt, to obſerue ſtrictly the Mourning for the death of a Father or Mother, depriue themſelues of their Offices: and the Vice-royes in the like heauineſſe reſigne into the Kings hands the gouernments which they had: to doe otherwiſe were no leſſe ſhamefull and impious, then in our Countries for a Sonne to dance, laugh, and rejoyce publiquely, for the death of his Father: The Councell with the honourable markes of their dignity, march immediatly after them: and all the Officers of the Royall Houſe and Court, aſſiſt in order, according to their places. In this pompe the body of the deceaſed King is carried to his Tombe, but not buried without traine; they burne in laying him into his graue the Pictures of many ſlaues, of a great number of Horſes, of a heape of gold and ſiluer, and of ſome pieces of ſilke, which they belieue doe follow the dead into another life. Verily if theſe burnings in painting, be the markes of the fooliſh ſuperſtitions of the *Chineis*, they are

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alſo of the mildneſſe of their ſpirits, more humane then ſome *Barbarians* their Neigbours, who did really burne, at the interment of their Princes, the women and men which had ſerued them, and did prodigally caſt into the fire the gold and ſiluer, and the precious ſtones which they found in their Cofers. This flaſh of fire ended, and the Pictures reduced to aſhes; they goe downe and ſhut him into a little earth, who commanded a world of men and Countries: who might haue crowned his head with fifteene Diadems: For the Prouinces of *China*, which are ſo many, are in greatneſſe and bounty ſo many Realmes: and in doing this they reduce into duſt the greateſt and moſt glorious pompe in the World. And certainly, ſeeing that all things are but duſt, and that of duſt hath bin made and fram'd the goodlieſt and nobleſt parts of the world, the men which are the Kings of the World, in laying them in the Graue they put duſt into duſt. For a leſſon to Soueraigne Monarches, that in their ſtately Thrones, the Crowne and Royall Mantell couer only a pile of Earth inanimated, and a heape of liuing duſt: If they haue not a great courage, a generous ſpirit and a religious ſoule: Then by theſe Royall and excellent qualities, they ſhall free their names from the duſt of forgetfulneſſe: And if by the common Law of Nature, the body which is but duſt deſcends into duſt, the ſpirit which was neuer duſtie, ſhall goe and receiue in Heauen the immortall Crownes which thoſe Kings deſerue which are generous and pious.

FINIS.

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